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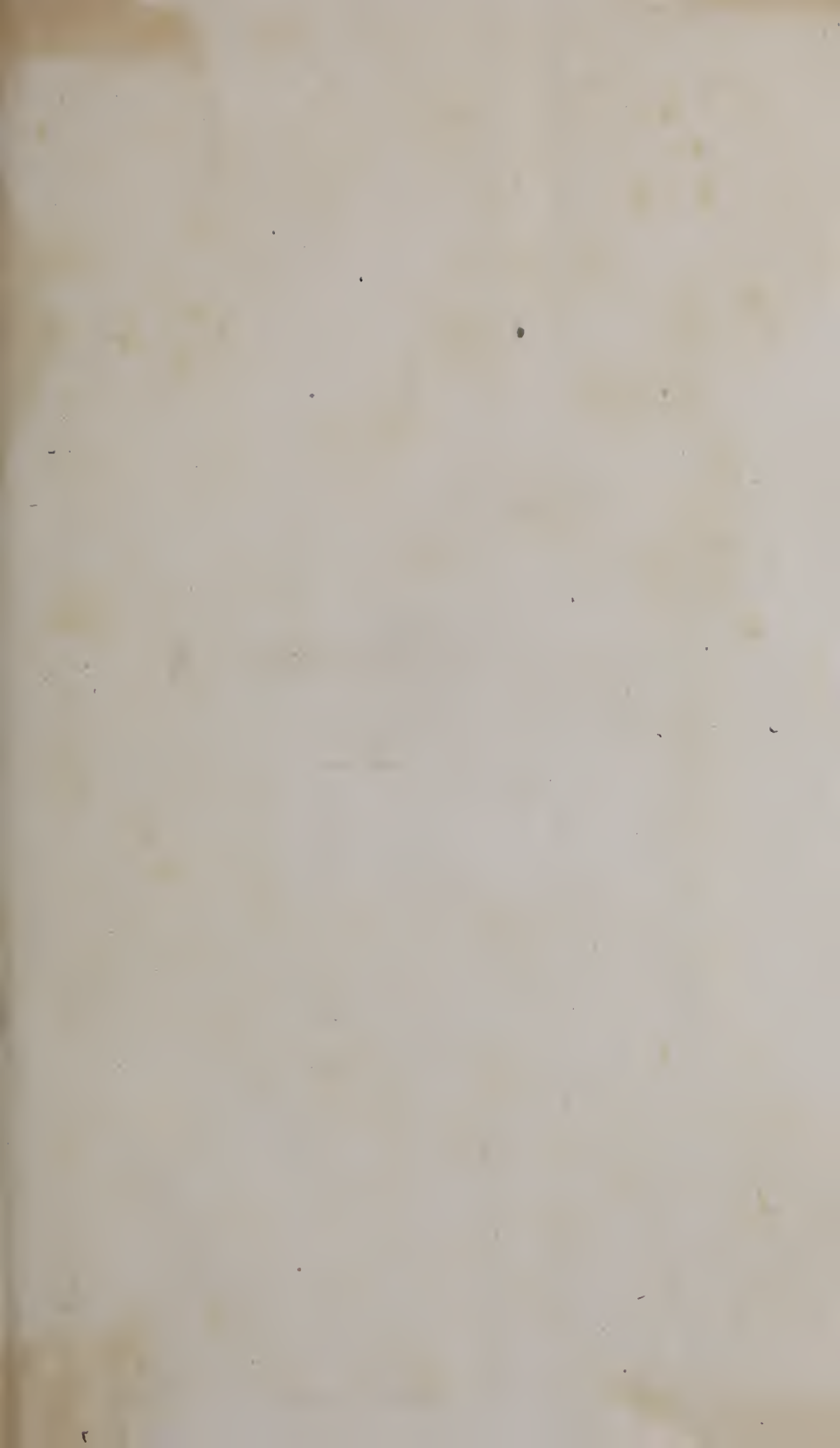
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No. IV.

THE RULE OF FAITH.

A Dialogue between Patrick and Timothy.

Patrick. Well, Timothy, are you still determined to turn *Protestant* and leave the old Church?

Timothy. Yes, Patrick, I am more and more convinced that Protestantism is the *true religion*, and that, instead of *leaving* the old Church, I am only *going back* to it; to the pure religion of the Apostles and Martyrs.

P. You do astonish me now. I thought that LUTHER invented the Protestant religion, and that ours was the old.

T. You surely are not so ignorant as to believe so silly a story. *The Protestant religion is just that of THE BIBLE*; as found in the writings of the Prophets and Apostles—who were inspired by God to reveal it. All that is declared there, they believe, and Roman Catholics profess to do the same.

So far, then, Protestants, and Roman Catholics *agree*; but, unfortunately, the Romish Church has, from time to time, added more articles of belief, which Protestants reject and protest against, because they are not to be found in the Bible. It is about these *additional doctrines* that Protestants and Roman Catholics differ. And it is very remarkable that these additional doctrines all tend to exalt the power of the Roman Catholic Church, or bring them in money: such as masses, relics, absolution, purgatory, indulgences, &c. Is it not so?

P. But what do you say of Luther, then; you seem to forget him, or wish to overlook his inventions?

T. No, no! Luther invented nothing. But finding a Bible in his convent, (for he was a monk and Roman Catholic Doctor of Divinity, and a learned man,) he carefully studied the word of God, particularly the writings of the Apostles; and, as many others before him had been, was astonished to discover that there were many things in the Roman Catholic religion which were contrary to, and condemned by the Bible.

P. Well, but what did he do, then? You never tell me that. Are you afraid?

T. Why, he preached and proclaimed what he had found in the Bible,—the joyful news of *God's free salvation*, without money and without price,—to all penitent, believing sinners. (See Acts iii. 19, Rom. iii. 24, John iii. 4, 5, 6, John iii. 16, &c.) He also published tracts and books, pointing out the errors of the Romish Church, and, above all, printed *the Bible*, (printing was just then invented,) so that people could read and see for themselves. In consequence of all this, and of the writing and preaching of many other learned men, thousands and millions of people (including a great many priests, bishops, monks, and nuns,) were convinced that those additional doctrines were corruptions of the Church of Rome:—and, throwing them off, or *protesting* against them, retained only the old and pure doctrines of the Apostles.

Thus, in Germany, in Prussia, Holland, England, Scotland, Denmark, and Sweden, millions on millions became Protestants; and these countries are, to this day, the most enlightened in Europe, and the freest. Even in Italy, Spain, and Portugal, many became Protestants; and in France; but so many of these pious and faithful Christians were burnt, or hanged, or banished, or massacred, (on account of their conscientious belief and worship of God,) that in the three former countries they were exterminated: and these are, at this day, the most ignorant and degraded countries in Europe, as you cannot deny. The reason of this, I believe to be because the people are prevented from reading the word of God, and thinking for themselves. Their minds are enslaved by ignorance and superstition.

P. I cannot say that I know much about the countries you mention. But do you mean to say that it was reading the Bible made so many turn Protestants?

T. Just so, by the blessing of God. We thus see that the *additional* doctrines are Romish corruptions, contrary to, and making void the word of God: as the Jewish Church did, by their like additions. Our SAVIOUR reproves them for so doing, (see Mark, ch. vii. 6, 7, 8, 13.)

The reading of God's word, earnestly and with prayer to God for guidance, will still be blessed to make people true Christians, (no matter whether called Protestants or not.) God will teach us himself, (see Luke 24, 45, and 32, James 1, 5.) Oh, that all would read thus and learn His loving offers of free forgiveness! Why should you shut your eyes to this glorious light from Heaven; when God himself calls to you to "search the scriptures?"

P. So the Bible is always your guide, and *Rule of Faith*?

T. Certainly; it is God's revelation to man, for that very purpose, as the Romish Church admits; and is the infallible truth. Man may err, but God cannot. Listen to St. John, xx. 31, "These are written that ye might

believe that JESUS is the son of GOD, and that, believing, ye might have life through his name."

P. But cannot *the Church* give you the rule of Faith and guide you.

T. How can that be? The Church is nothing but the aggregate, or union of all the professing Christians, men and women, belonging to it,—including the bishops and deacons, (see Philippians, ch. i. v.) and they cannot individually, or all together, know anything of GOD's promises and salvation, until He first reveal it. The Church of Rome admits this. *All Churches* have to study GOD's revelation to learn the true religion, before they can preach it: that is, the individual members must do this.

GOD inspired Moses and the Prophets—with David, Solomon, and others—to reveal his laws and salvation to the Jewish Church and people; and their writings form the "*Old Testament*." Our blessed SAVIOUR chose his apostles and evangelists as the means of revelation under the Christian dispensation; and their writings form the "*New Testament*."

All these gave proof of their divine mission by working miracles, by prophecies, &c. Listen to our SAVIOUR's gracious promise to his apostles, (John, xiv. 26, xvi. 13,) "The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" "He will guide you into all truth." St. Paul tells us, (2 Tim. iii. 15, 16,) "All scripture is given by inspiration of God," and is "able to make thee wise unto salvation."

P. And so, it is from these inspired men that the Church must first learn GOD's Revelation, before she can teach it. That is your doctrine?

T. Certainly. God there reveals to all men, "That they are sinners," that every one must answer for himself to GOD, (Rom. xiv. 12,) offers every one free forgiveness, on repentance and faith in CHRIST, (John, iii. 16, Acts, iii. 19, Rom. iii. 24,) and promises to make them holy, by the blessed Spirit, and fitted for Heaven, (1 Cor. vi. 11.)

P. Then the Church must teach them out of the Scriptures, you say?

T. Yes; but, of course, every one must see, for himself, (at his peril, as he has to answer for himself,) if his Church really teach the same doctrines as the Scriptures. When Churches differ, as the Romish and Protestant do, and that on essential points, *both* cannot be right; and so, you must look and examine for yourself, at your peril.

P. But there is *Tradition* also. What do you make of that?

T. By tradition is meant the sayings of inspired men; not written down by them, but handed down by memory from generation to generation.

This does not seem a very safe way of revealing GOD's messages, and is liable to mistake and error, in passing from one to another, as we see in ordinary matters. It does not look very like GOD's way of making a sure revelation for the guidance of future ages. (See how carefully He provides for

this matter in Deut. xxviii. 58, xvii. 18-19, xxxi. 24-26, Rev. i. 19, John xx. 31, and other places.)

The Jewish Church pretended that they had such *traditions*, (of Moses and other holy men,) and said that they were to be received and revered as much as God's holy word; nay, to be *preferred* to it, when they did not agree. But listen to what our blessed SAVIOUR says to them on this subject, (see Matt. xv. 2, and Mark, ch. vii. especially verses 6, 7, 8, 9, 13.) He calls them "Hypocrites," "In vain do ye worship me, teaching for doctrines the commandments of men." "Ye reject the commandments of God, that ye may keep your own traditions." "Making the word of God of none effect, through your traditions." (See also 1 Pet. i. 19.)

The Church of Rome, also, pretends to traditions, and makes use of them to support those doctrines which Protestants reject as contrary to, and making void God's word;—just as the Jews did with theirs. Protestants reject them.

1. Because they contradict, or make void, God's written infallible revelation, and therefore they cannot be from Him.

2. Because the Romish Church can give no proof that they were ever spoken by inspired men.

3. Because they are all suspicious, inasmuch as they are used to exalt the power of the Church, or enrich her coffers, but never to exalt or advance God's free salvation, and our trust in Him.

4. Nobody can tell who has these traditions in his keeping; where they are, or by whom spoken. They are not written yet, 1800 years after they were said to be spoken, and cannot be produced!! In short, they seem a convenient excuse for foisting in any new doctrine, or corruption. But there is *no* doubt of the truth of the *infallible written word*, as Romanists and Protestants agree.

P. Well, but private people cannot understand the Bible, and therefore should not read it.

T. That would be strange, indeed! That God should have wished and tried to give a revelation to men, how they may be forgiven, and inspired prophets and apostles to write it, but was not able to make it plain enough! I can guess who tells you such a notion, but do you really believe that is the *true* reason for keeping the Bible from you? Might it not be that the Bible is *against Romish errors*, and that when people read it they see this, and become Protestants, as thousands of priests, and millions of people have done? And if *all* were to do so, where would be the wealth and glory of Popes, and Cardinals, and other ambitious men. Is it not strange that the letters and bulls of the Popes, and others, are freely read and given to the people, that they can understand these, but not the letters of St. Peter and St. Paul! Do you ask if such corruption and ambition be possible? Alas, it is human

nature unrenewed, and history reveals scenes much more corrupt and ambitious,—more dreadful than simple honest minds like yours would willingly believe. Only think how the chief priests and rulers of the Jewish Church corrupted God's pure doctrines, and enslaved the people by their traditions, (see Mark, ch. vii. as before explained.) Nay, how they put to death *their own Messiah*, our SAVIOUR, persecuted the Christians, and murdered apostles and martyrs.

P. But does not the Bible itself say, that there are in St. Paul's Epistles "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction?" (2 Pet. iii. 16.)

T. Yes, Patrick, that is quite true, God's word says so. The unlearned and unstable may wrest,—or do violence to it. But is that a reason for plain honest men not reading it? You see it is not the unlearned, but those who are unlearned and *unstable*, that torture God's word, to the purposes of error. But, tell me, how does an unlearned man come to learn better?

P. Why, by reading and learning more, to be sure.

T. Just so, (and not by giving up reading and learning altogether.) Well, that is just what the apostle Peter bids us do. After telling us how the unstable and ignorant wrest the scriptures, he tells us how to cure this difficulty, saying, (2 Pet. iii. 18:) "But *grow in grace and in the knowledge of our LORD and SAVIOUR.*" So you see, St. Peter's cure is to grow, or increase in grace and knowledge. But how are we to do this? St. Peter himself tells us, (1 Ep. ch. ii. 2,) "As new born babes, desire ye the sincere *milk of the word*, that ye may grow thereby." So, you see, it is by reading the word of God more, and not putting it away, that we are to become learned and stable. And this is just what David tells us, (Psalm xix. 7,) "The testimony (or word) of the LORD is sure,—making wise the simple." "I have more understanding than all my teachers, for thy testimonies are my meditation." (Psalm cxix. 99.)

P. Well, I must admit, that looks as you say. But does not St. Peter say that no prophecy of the Scripture is of any *private interpretation*. Does not that forbid our reading and interpreting the Bible?

T. Certainly not. That is not the meaning of St. Peter. On the contrary, in the preceding verse (2. Pet. i. 19) he tells us to "*take heed* to the sure word of prophecy, as a light shining in a dark place." He says, "Ye do well to take heed" to it; and then, explains for our guidance, when we read it, that no prophecy is of private interpretation: meaning that the prophet is not speaking of his own *private matters* or thoughts; for (he adds, verse 21) "Prophecy came not by the will of man, but holy men of God spake as they were moved by the *Holy Ghost*;" and therefore it was God's revelation, and no *private matters* of the prophet.

Indeed, so far from being *their own* notions, or inventions, St. Peter tells us (1 Peter i. 10-11,) that the prophets themselves loved to study the full meaning of the prophecies which GOD led them to utter regarding CHRIST, who was to come. St. John tells us: "The testimony of JESUS is the spirit of prophecy," (Rev. xix. 10,) and also says, (Rev. i. 3,) "*Blessed is he that readeth the words of this prophecy.*"

P. Can that be the true meaning of the words "*private interpretation.*"

T. Surely. Notice, for example, when the prophet Isaiah says, (ch. lxi.) "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach," &c. You would think he was speaking of himself. But our SAVIOUR tells us it was a prophecy of *Him*, saying, (Luke iv. 18,) "This day is this scripture fulfilled in your ears."

Observe again, (Acts, viii. 37,) where the Eunuch, reading the very same passage, asks Philip, "Of whom speaketh the prophet thus,—of himself, (private interpretation,) or of some other man?" Philip begins and preaches JESUS from that very scripture.

P. Well. If you always make the Bible your rule of faith, surely you will find, there, some command to do so. Does GOD tell you to read it, and appeal to it, as *you* always do?

T. Surely. And what else *could* the Bible have been given for, but to guide and instruct us,—as St. Peter and St. Paul tell us (Rom. xv. 4. 2. Pet. i. 19.)

But listen to some (out of many) of God's own declarations on this subject.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," (Isaiah, viii. 20.) So, you see, GOD himself appeals to his revelation, as the *test of doctrines preached.*

"Search the Scriptures," says our SAVIOUR, (John v. 39.)

"Ye do *err, not knowing the Scriptures,*" said he, (Mat. xxii. 29.) So *ignorance* of the Scriptures permits us to run into error which *reading them would expose.*

"They have Moses and the prophets,—let them hear them," (Luke xvi. 29, 31, John v. 47.)

"All scripture is given by inspiration of God, and is profitable," for doctrine and for instruction, &c. (2 Tim. iii. 16.)

"From a child thou hast known the Holy Scriptures, which *are able to make thee wise unto salvation,*" (2 Tim. iii. 15.) So, it seems, a child can understand the Holy Scriptures, taught *by his mother,* (1 Tim. i. 5.)

"Thy word is a light unto my feet, and a lamp unto my path." "Oh, Lord! I love thy law. It is my meditation all the day." (Psalm cxix, 105, 99,) &c.

"Seek ye out the Book of the LORD, and read. Not one of these shall fail.

“These were more noble than those of Thessalonica, in that they searched the Scriptures daily, whether those things were so.” (Acts, xvii. 11.)

“The entrance of thy word giveth light; it giveth understanding *unto the simple.*”

“The law of the LORD is perfect, converting the soul;” “making wise the simple;” “more to be desired than gold.” (Ps. xix. 7.)

“What things were written aforetime were written for our learning.” (Rom. xv. 4.)

“And thou shalt diligently teach these words unto thy children, and talk of them,” &c. (Deut. vi. 7.)

“The king shall write him a copy of this law in a book, and shall read therein all the days of his life; that he may learn to fear the LORD,” &c. (Deut. xvii. 19.)

Are you satisfied yet? There is no end to such like passages in the Bible. Just only read and see for yourself.

P. I confess you bring abundant evidence of the value of the Bible; more than I knew before.

T. It does seem strange that, when God has graciously *sent* a Revelation of his will and mercy to men, there should be any doubt whether he meant it to be received and earnestly attended to. Strange, indeed! and very suspicious, that any should try to keep it out of sight!

Only see to whom St. Peter and St. Paul sent their Letters, or Epistles; and how earnest they are for the salvation of all: warning, exhorting, courting, entreating them to repent and be forgiven; to believe in CHRIST and be freely pardoned. “We *pray* you, in CHRIST’s stead, be ye reconciled to God.” “I now tell you, even weeping, that they are enemies of the Cross of CHRIST,” says St. Paul, (2 Cor. v. 20, Phil. iii. 18.) Can any one believe that letters, so earnest, were written and sent *but not intended to be read?*

St. Peter writes his first Epistle “To the strangers scattered throughout Pontus, Asia,” &c.; his second “To them that have obtained like precious faith with us;” that is, to all true Christians.

St. Paul writes, “To *all* that be in Rome, beloved of God, called saints.” “To the Church which is at Ephesus, and to the faithful in CHRIST JESUS.” “To the saints which are at Philippi, with the bishops and deacons.” “To the Church of GOD which is at Corinth, and to *all* that, *in every place*, call upon the name of JESUS CHRIST.” Should not *all*, then, read these “Letters?” Nay, listen again, “I charge you by the LORD that this Epistle *be read unto all the holy brethren,*” says St. Paul, (1 Thes. v. 27.) “And when this Epistle is read among you, *cause that it be read* in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.” (Col. iv. 16.)

Could stronger words be used, enjoining the reading of God’s Revelation? Who shall dare to forbid it? and why?

You will perceive, also, they were not addressed to bishops or priests, to be read or concealed by them, but to *all Christians*, as God's message of love and mercy.

P. But, why then, if all this be true, as it seems, why should the Pope and bishops forbid the reading of the Bible and priests burn it? Why should people be imprisoned and banished in Italy for reading it?

T. Why, indeed? You may guess my opinion from what I have said. Oh! why will you not think for yourself? Why shut your eyes to the light of God's word? Do you think that if God's offer of free salvation, to every repenting believing sinner, (without money and without price,) were freely read and known, that masses, absolutions, indulgences, &c, could be sold one day longer?

P. I think it must be the Protestant Bible that is thus prohibited, because it is full of lies!

T. Oh, Patrick. To believe such a story. All Bibles are just copies of the *same Letters and writings of the Prophets and Apostles*,—word for word. They were written, originally, in Hebrew and Greek, and have been translated into various languages, by learned men,—into English, French, German, Irish, &c.—and are all *the same Bible*: not differing, at all, in meaning, except it be a few words in the Douay Bible, not faithfully translated. Oh, Patrick! *just look for yourself*, and see that the Protestant and Douay Bibles are the same; and then, think what *they* deserve to be thought of who tell you the Protestant Bible is full of lies!

When the word of God tells us that "God so loved the world that he gave his only begotten son; that *whosoever believeth on him* should not perish, but *have eternal life*;" (John iii. 16,) do you think there is any harm in your knowing and reading this? Any difficulty in understanding it? Any harm in every poor sinner reading this loving offer of mercy?

But, then, Patrick, if God thus offers *free forgiveness*, what is the use of masses and absolutions.

"He is the *freeman*, whom *the truth* makes free,

"And all are slaves beside."

God guide us all into the truth, and let every one examine for himself and say. Amen!

GREAT PUBLIC MEETING IN BALTIMORE, IN BEHALF OF THE MADIAT.

A great and most important meeting was held in Baltimore on the night of the 19th of February, in the vast Hall of the Maryland Institute. It was estimated that nearly four thousand persons were

present on the occasion. Bishop Waugh, of the Methodist Episcopal Church, presided, and opened the meeting with prayer. After the singing of a hymn by a powerful choir, or the union rather of persons belonging to many choirs, a "Statement of Facts"—similar to one presented at the meeting in the Metropolitan Hall, New-York—was read by the Rev. Mr. Bolton, of the Protestant Episcopal Church. It was a most interesting document, and was received with the deepest attention. Addresses were then made by the Rev. John Berg, of the Baptist Church; Rev. Stuart Robinson, of the Presbyterian; and the Rev. Dr. Johns, of the Protestant Episcopal. The Rev. Dr. Baird, who was providentially present, on his way home from Washington city, made a few remarks in the conclusion, and announced that Mr. Underwood, of Kentucky, had, that morning, made a report and submitted a series of resolutions on the part of the Committee on Foreign Relations, in the Senate of the United States, in regard to the subject of securing, by treaty, protection to our American citizens, in their rights of conscience and of worship, whilst travelling or residing in foreign lands. The meeting terminated, at a late hour, by the singing of the Doxology.

Whilst this meeting was held in behalf of the Madaia, and of the sufferers for conscience' sake in Tuscany, it took a wide range and embraced the whole subject of religious liberty. The resolutions, which were numerous, and admirably drawn up, covered the whole ground. The addresses of Messrs. Berg, Robinson, and Johns, were admirable. We are sorry that it is out of our power to give them. It is believed that the meeting was the most important one, in many respects, ever held in Baltimore. It is evident that the Protestant heart of that city, the third in point of size in our country, has been deeply touched, not only by the persecutions in Tuscany, but by the insolent attempts of the Roman Catholic papers in our country—the *Freeman's Journal*, the *Boston Pilot*, the *Shepherd of the Valley*, the *Catholic Mirror*, and others,—to justify the conduct of the Tuscan Government, and to deny the right to religious freedom by Protestant heretics! And this under a Government which Protestantism has created, and has secured to them their religious liberty—a boon which they know so well how to abuse. The remarks of the Rev. Mr. Robinson were most able, and perfectly withering. The feelings of the Editor of the *Catholic Mirror*, who, with a Romish priest, sat just in front of the platform, could hardly have been enviable.

STATE OF THINGS IN TUSCANY AND SARDINIA.

The following long and interesting article on the state of things in Tuscany and Sardinia is from the pen of our able missionary and correspondent, who labors in the latter kingdom. We hope that many of our readers will give it a careful perusal. Every thing that concerns those countries, is at this moment of no ordinary importance.

Tuscany, mild gentle Tuscany, is going back very fast, has already gone back to the middle ages. The priest-ridden Grand Duke and his ministry, enact under the shield of the Church, laws which are a disgrace, not only to human nature, to Christianity, and common sense, but to the criminal jurisprudence of the whole world, the Papal States excepted, and such as nobody, but a Roman Catholic priest would, four years ago, have ever dreamed of seeing any where in existence. And who would, from the banishment of Count Guicciardini, Granducci, and others, for alledged offence of reading the Bible, have predicted that in three years thence the Tuscan Rulers would re-instate within their borders the Inquisition? The newspapers brought us last Saturday from Tuscany, two Grand Ducal Decrees of the 16th instant, in the first of which are to be found, among others, the two following articles. Literally translated, they read thus. "Article 1. The penalty of death is restored in all the Grand Ducal Territories for those crimes of public violence against the Government, and against the Religion of *the State*, to which it was respectively threatened by the law of the 30th August, 1795, Article 9, and 13, and by that of the 22d of June, 1816. Article 1. The like penalty may be pronounced, even when not all the votes of the bench of Judges concur in awarding it. Article 2nd. Wounding, and discharging fire-arms against a man, though without effecting a wound, (hitting him,) when done with malice prepense, and with an intention to kill, and in general all attempts of wilful murder, will be visited with the punishment of imprisonment in *ergastolo* (work house) for the space of 30 years." The second decree enlarges the rule of the police to such an extent as to empower it, *for preventing disorders, and curbing the bad tendencies* of the *evil-minded*, to send the unlucky wight who awoke its suspicions, or incurred its displeasure, to prison for eight days, one month, three months, or three years, without any form of trial. You know, dear Sir, that in Tuscany the Tribunals perform the double office of jury and of court of Justice. Now, suppose two of the five Judges of whom a Tuscan Tribunal may be composed, find in a given case the prisoner *not guilty*, viz. the fact laid to the prisoners charge not proved. With you such a fellow would be acquitted; in Tuscany he is hanged because the other three Judges are satisfied with the offered proof of his guilt. (Pretty much the same is the rule of the Military Tribunals of the Lombardo Venetian provin-

ces. Many a time I have seen, in the sentences they publish in their official newspapers, the accused sent to the gallows as having been *almost* convicted, *essendi stati quasi convinti*, of the imputed offence.) At least, I construe the words in the former decree so as to mean that a bare majority of votes shall be sufficient thereto. Now what an amount of favor, sympathy, or common justice may a prisoner expect from a Tuscan Tribunal, may be inferred from the fact, that the Madiai's appeal to the Tribunal of *Cassazione* against the ferocious sentence of the inferior court that tried them, was by it uncerimoniously thrown out, though supported warmly and ably by the Attorney General. But we had seen the last year proofs enough of the utter perversion of the first principles of Christianity, law, and common sense to which the Austro-roman reaction had driven the Tuscan Government. A Grand Ducal decree of the 15th of April, 1851, classes, among the bad, those citizens who should endeavor to change or *alter* the religion of the State; and the Tuscan authorities, under the provisions of this decree, punished the citizens that were accused of meeting for the purpose of reading the Bible, or praying in common in their own houses, or had only in their possessions a single copy of the Holy Word, with one year of imprisonment in a fortress. But if such a reading, or praying, could be construed into an attempt at proselyting them, the penalty would be far heavier, as the case of the above named Madiai shows. Two poor and obscure citizens, Francisco and Rosa Madiai, are by a female servant denounced to a bishop, as readers of the Bible, and as wont to admit, now and then, to such a reading, or to their family prayers, in their own dwelling house, some of their friends. Such was the charge, and no more. Thereupon the bishop lays an information against them before the Tribunal, and the poor Madiai are immediately after thrust into a prison, tried and condemned, the husband to the galleys, and the wife to the *ergastolo*, among prostitutes. The galleys, and the *ergastolo*, to two humble citizens, guilty of reading the Bible, and praising God in their own house!

“Another still more intolerant decree is that of the 30th of June, 1851, by which Tuscan Catholics only can open a school, and none but *Catholic* children are publicly taught reading and writing, for all schools are established there on Roman Catholic principles, and for the express, and supreme purpose of teaching the Roman Catholic religion, and are subjected to the superior guidance of the Roman Catholic bishops. Hence, it follows that they can be resorted to only by Roman Catholic children, and as other schools are forbidden, so only Roman Catholic children can there receive the elements of common instruction. To any one sufficiently acquainted with the nature of Romanism, and the spirit of the clergy, all these exorbitancies can cause pain, but not wonder. They are to be seen wherever the Popish clergy have in their hands, or under their feet, the civil power; and will be seen in some of your States also, whenever the Romanists gain therein

the ascendancy. And, in fact, all these Tuscan laws, and judgments, which call back the darkest times of Papal and Spanish tyranny, are not only defended and approved of, but praised, and set up as examples worthy of imitation to the other Roman Catholic states, by the whole Roman Catholic press of Europe. If I had not seen, with my own eyes, articles from the *Tablet*, the *Univers*, the *Cattolico* of Genoa, the *Armonia*, and *Campana* of Turin, the *Courier des Alpes*, and the *Echo du Mont Blanc* of Savoy, and a Roman Catholic Journal of Milan, I could not have believed how warm, and unanimous the Roman Catholic prelates, and their supporters are for the formal re-establishment of the Inquisition, and how sanguine they are in the gradual attainment of this, their darling object, in every country under their control, and influence. But they deserve, in all this, the praise of candor and consistency. Intolerance, and persecution, are not only a right, but a duty of the Roman Catholic Church, as clearly laid down in her canons and creeds as the dogma of the Holy Trinity, or the atonement of JESUS CHRIST. She may keep it in abeyance on the ground of expediency; but whenever and wherever she gets the power to enforce it, she puts it forth, and woe to those who resist it. Therefore, wilful liars those may be called among her members who disclaim in her name this right; and rebellious children would those be called who dared to refuse her their personal co-operation in its enforcement.

“But what is odd enough in the articles of the above mentioned newspapers, in my opinion at least, is this, that while they claim for their church and themselves the right to persecute those who dissent from them, they will not allow the same right to their opponents against themselves. Is it, forsooth, because Roman Catholics alone have a conscience? They have a right, they say, to go to England, to Scotland, to America, and preach Popery there, and set up papist churches; and if any obstacle be thrown in their way they immediately set about howling that it is a persecution for conscience sake! But should an Englishman, or a Scotchman, or an American, come into Italy, and whisper the Gospel in any body’s ear, they send him to prison, and almost to the gallows. Why? Because they say the Roman Catholics preach the truth, the true faith; and the English and the Scots a false one. In the former case, they, the Roman Catholics, have a mission from CHRIST to preach to all, and it is a duty of all creatures to receive it; in the latter case, they, the Roman Catholics, have a mission to withstand, and smother every body’s voice and feelings. That is their answer. But how do you prove, my dear fellows, that yours is the true faith? They will tell you, easy enough. They say, why ours is the faith of the only one true church. But how, again, you ask, do you prove that your church, the Roman church, *is* the True Church, and the Oriental, the Lutheran, the Calvinistic churches, false ones? Why, they reply, because the Latin church was, and is larger than the Oriental

church, and the Roman larger than either the Lutheran or the Calvinistic church.

“I do not know whether the Greeks, or the Lutherans, or the Calvinists make much of the strength of such an argument as this. I trow not, but such is the ultimate conclusions of all Roman Catholic controvertists on the subject of schisms and heresies. The Oriental church, they say, is a schismatic church, because originally it was smaller than the Latin, it was a branch of her's; the separation was of the less from the greater; therefore the less, and not the greater, was guilty of schism. The Lutheran and Calvinistic churches are smaller than the Roman; originally they were members of her body: they went out of her; she remained the body, and though a reduced one, still the whole body of JESUS CHRIST. So that with the Roman Catholics every thing depends on numbers. The play of majority and minority is, with them, the criterion of truth, the judge of all controversies, just as it is in the Halls of your Legislatures. So that the faith of a Christian, a Roman Catholic Christian, is not on JESUS CHRIST, but on the comparative majority of his pretended followers; and the Church of CHRIST consists no more of those that walk after *him*, but of those that walk after a comparative majority of his pretended messengers. But the English, the Scotch, and Americans, are of so dull an understanding, that such arguments have very little chance of admittance with them. What do Roman Catholics do, in order to make up their logical and theological deficiencies, or to speak according to themselves, in order to soften the skulls of their English opponents? As good Christians they place the work of convincing them into the hands of God. See in the *Opinione* of the 14th instant the beautiful prayer they put up to God for this purpose. The English will, I guess, hesitate a little before they acknowledge their obligations to the Roman Catholic priesthood for such a prayer. No body in his right senses will, now-a-days, in England, maintain that the morals of the English people at large were better before than after the Reformation: nay, nobody, who knows anything of history, will in Europe deny that the Reformation brought about a change for the better in all the world, as well as in the economical condition of every European nation, save the Papal and the Neapolitan States. And very few people can refrain from laughing at the implored removal of *ignorance* from England, on the part of the *very enlightened* worshippers of the Pope's slipper. But they must take the good will of these poor deluded creatures in the absence of something of a more substantial character, and in their turn pray God, that in his mercy their eyes may at last be opened to their own spiritual and temporal nakedness. And the more so now, that the Roman Index labors most unremittingly, to close up all the shutters of Papal christendom, against the invading light of the age. See, in the *Campana* of the 16th instant, the notification of the Bishop of Piedmont proper, against some books and newspapers,

which were read from the pulpits of their churches last Sunday week. It is, in its kind, a chef d'œuvre, and it entitles its authors to the praise at least, of frankness, and simple mindedness. Don't you see? They aim at nothing less than to possess themselves of all the books of their flocks, and when that is done they will grant to whomsoever may wish it, full liberty to read those books he may ask of his bishop, and the bishop may be willing to lend him! They are evidently in love with the rule laid down by the Roman Catholic Bishop of Waterford.

“But the *Bottaga* (shop) at least in Piedmont, is nevertheless going down, fast losing its attractions even for those who, in other times, would have felt strongly inclined to keep it up, in consideration of the advantages which it formerly could afford to its supporters. The theological faculty of the Royal University of Turin, which in other times reckoned its pupils by hundreds, has this year only one student. Therefore the propriety of suppressing that faculty altogether, is universally admitted, and will most probably be acted upon by the present parliament to save useless expenses. Yesterday the last honors were paid to Abbe' Gioberti. It was really a moving spectacle to witness the immense multitude of people spontaneously attending his funeral, and the solemn, religious aspect of the whole city on that occasion. It was an ever-to-be-remembered tribute of respect, of regret, paid by multitudes, at least of these citizens, to the memory of a great and good man, whose firmness never flagged against the seductions and intimidations of Rome, and contrasted so advantageously with the hypocritical pretensions and conduct of Ventura, and the like. But he died out of the pale of the Roman Catholic church. He lived many years under a sentence of excommunication from his bishop; and all his works, before 1849 highly extolled at Rome, and elsewhere, were in that year condemned most solemnly by the Pope. However, Gioberti never bowed down to the bishops, or to the Pope, and died a *heretec*. How then was he buried in consecrated ground? and why did the priests perform over his body the usual ceremonies of the church, and say masses for his soul in hell. An answer was attempted by the *Cattolico* of Genoa, but as it is based on the supposition of Mr. Gioberti's recantation and submission, it is not worth relating. The contradiction between the law and the practice of the Roman Catholic Church remains unexplained.

“A case of interest was brought to light by the *Liberta d'Albertville*, Savoy, of last week. A child was dying; the curate of the place went to see him; in his opinion the recovery of the child was hopeless. But he, turning to the child's parents, says; let us comfort him in his dying moments by the administration of the holy —— O, the parents observe, he is hardly seven years old, and unfit to partake of the sacrament. Nay, nay, replies the priest: I perceive he has intelligence enough for that. Let us do it. Well, well, the parents answer; do as you think most convenient. And the child was ad-

mitted to his first communion, and immediately after he fell asleep forever. The curate, of course, buried him, and then sent to the parents the list of the legal charges. The parents glanced over it, thought the curate had overcharged. We owe you 3 francs 50 centimes for the burial of our child, said they. But you must, says the curate, bear in mind that your child by partaking of the holy communion passed from the class of the *petites-corps*, (little bodies) to that of the full grown ones. Therefore you must, to the charge for children add 14 francs 50 centimes for to make up the legal compensation for the burial of adults, which is 18 francs. Vous savez, vous conquez, ——— and he got the eighteen francs.

“I am waiting for the returns of the Tribunals of the state for the trials against the press. As soon as I get them I shall publish the book I mentioned to you for the reform of the law on the press. As in a few days I shall have to write to you again, I shall spare some little matter I have on hand for that occasion.”

THE ROMAN CATHOLIC CHURCH IN IRELAND.

From our Missionary in Ireland.

It is important that American Protestants, and especially the readers of the Christian Union Magazine, should be informed of the actual position of the Roman Catholic Church in Ireland.

With a view to furnishing this information we purpose giving a short notice of the ecclesiastical establishment and collegiate institutions of the Roman Catholics in that country, with a particular account of the college of Maynooth.

We may premise that the Roman Catholics in Ireland have full toleration by law for all the institutions and arrangements of their religious worship, and are as free as any of the Protestant bodies to propagate their faith, by preaching, lecturing, and through the press.

Their national distribution of dioceses and parishes is also fully recognised, though it differs from that of the established Church; and the prohibition clauses in the Emancipation Act, as well as those of the recent Bill against Ecclesiastical territorial titles, are virtually null and void; so that the several prelates have unrestricted enjoyment of diocesan dignity; and the heads of the various religious orders publish their respective titles and addresses in our city and post-office Directories, without hindrance or molestation.

Thus we find publicly registered the provincials of the several orders of the *Jesuits, Dominicans, Franciscans, Capuchins, Augustinians, Grand Car-*

melites, Discalced Carmelites, C. Carmelites of England, and Trappists or Cistercians,—all in the city of Dublin; and these are assisted by the occasional labors of the *Passionists* and others, not permanently residing there.

Some ardent members of these "orders" occasionally exhibit themselves in the streets in their peculiar habits; but their ecclesiastical superiors have restrained them, though the civil authorities have not interfered.

THE NATIONAL ECCLESIASTICAL ARRANGEMENT OF THE ROMAN CATHOLIC CHURCH IN IRELAND consists of four Archbishoprics,—Armagh, Cashel, Dublin, and Tuam; with twenty-four bishoprics, subdivided into one thousand and forty-one parishes. The whole system is sustained by the ministrations of about two thousand seven hundred and seventy clergymen; with the assistance of an immense number of monks, lay-brothers, sisters of charity, sisters of mercy, and other members of the various religious "orders."

THEIR COLLEGIATE INSTITUTIONS,

in addition to the royal college of "Maynooth," include the following, as announced by their own authority.

ST. PATRICK'S COLLEGE, CARLON, FOR THE EDUCATION OF PERSONS PROFESSING THE ROMAN CATHOLIC RELIGION.

President, Very Rev. J. J. Taylor, D. D. Vice-President, Rev. J. Walsh, D. D. Dean, Rev. J. Hughes. Dean of the lay college, Rev. J. Nolan. With professors of Theology, Sacred Scriptures, Natural Philosophy, Moral Philosophy and Humanity.

This college is empowered by law to issue certificates to candidates for degrees in arts and law, to be granted on examination by the University of London.

ST. JARLATH'S COLLEGE—TUAM,

under the patronage of His Grace the Most Rev. Archbishop MacHale, Tuam, with President and Professors. Terms for lay boarders, £26; for ecclesiastics, £20 per annum.

The course of studies comprises, with the Greek and Latin classics, the modern languages and sciences. An apparatus, for illustrating the lectures on Chemistry and Natural Philosophy has been lately purchased for the use of the college.

ST. PATRICK'S COLLEGE—ARMAGH,

under the patronage of His Grace the Most Rev. Bishop of Armagh.

This establishment was opened on the 6th August, 1838. The course of education comprises Latin, Greek, English, French, Mathematics, History,

(ancient and modern,) Geography, Size of the Globes, &c. Terms for board, washing, and education, £20 per annum.

ST. PATRICK'S COLLEGE—THURLES,

under the immediate patronage of the Most Rev. Archbishop of Thurles. With President, and Professors of Theology and Scripture, Logic and Humanity, Physics and Mathematics, and English. This college forms two separate departments, the one for ecclesiastics and the other for Catholic youth destined for other liberal professions and secular pursuits. Particular advantages are held out to students for Foreign Missions, for whose encouragement extensive powers have been received from the Holy See.

CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS—DRUMCONDRAW,
NEAR DUBLIN,

sanctioned by His Holiness Pope Gregory XVI and the Propaganda. Patron and director, the Most Rev. Archbishop of Dublin. With President, Vice-president, and Bursar.

The object of this Institution is to educate priests for the Foreign Missions. The college is capable of accommodating two hundred students, standing in a retired demesne of 24 acres, in the immediate vicinity of Dublin. A community of clergymen, formed on the model of the society of St. Suplice, devote themselves gratuitously to the direction of this establishment.

To obtain admission, candidates must be of good constitutions, not under seventeen years of age, sufficiently advanced to enter the Rhetoric or Logic class, fully resolved to go on the Foreign Missions, willing to pay £10 annually in advance, and furnished with recommendatory letters from their bishops, parish priests, and the superiors of any college in which they may have previously studied.

An annual contribution of £10 enables the donor to establish a free place for an additional student.

ST. KERAIN'S COLLEGE—KILKENNY,

President, the Right Rev. Bishop of Kilkenny, with a Vice-president, and Professors of Theology, Philosophy, and Scripture.

LAY DEPARTMENT.

[In connexion with the London University, by Royal Charter.]

Prefect, and Professors of Science, Languages, and English Assistant.

CLONGOWES' WOOD COLLEGE—CLARE, COUNTY KILDARE.

The system of education embraces full classical course, Hebrew, Italian, French, German, &c. with History and Mathematics.

DIOCESAN SEMINARY—NAVAN,

Under the patronage of the Right Rev. Bishop of Mullingan.
And other minor institutions.

(We shall commence the history of Maynouth college in our next.)

**PROTECTION OF AMERICAN CITIZENS, WHILST ABROAD, IN
THEIR RIGHTS OF CONSCIENCE AND OF WORSHIP.**

This subject, which was brought up to Congress by memorials from various parts of the country, was referred, in the Senate, to the Committee on Foreign Relations. The Hon. J. R. Underwood, of Kentucky, was charged by the Committee with the preparation of the Report. This task he did in an able manner. We have much pleasure in submitting his Report and Resolutions, which were laid before the Senate a few days before the close of the session. They would have been adopted, without doubt,—though not without debate,—if there had been time. The subject must come up again next session, and the friends of the measure must agitate the public mind, and press the subject on the attention of Congress by numerous and able memorials. Several of the great religious bodies have the matter under consideration. Let them act with promptitude and energy. Opposition will come, we are sorry to say it, from *Romanists*, especially the hierarchy. So far as we know, not a Roman Catholic priest signed one of the memorials sent up to Congress last winter. And yet the measure is a fair and equal one for all. But we will not detain our readers longer from the

REPORT.

“That, in regard to the worship which men owe their Creator, there are two antagonistic principles prevailing to a greater or less extent in the different parts of the world, and which have a powerful influence on human conduct. The one principle is, that the duties of religion, or the worship of God, is a personal matter, of which each individual *has a right* to judge and

decide for himself. This principle allows the utmost latitude and freedom of conscience. The other subjects the duties of religion, and the worship which man owes the Creator, to the control of the political power of the State, and allows that power, through ecclesiastical bodies, to prescribe forms and creeds, and inflicts punishment for non-conformity. In other words, the latter principle unites Church and State, and gives the government authority to exercise influence, if not positive control, in forming the religious creeds of the people, by preferring one religion to another, and supporting, by taxation, preferred religious establishments.

“The constitutions adopted by the people of the United States, both State and National, guaranty to each citizen freedom of worship according to the dictates of his conscience. No one is compelled, by law, to subscribe to any particular creed; or to observe any particular form of worship; or to give any church preference over another, contrary to the convictions of his own reason and judgment. In these respects the citizen is absolutely free to act in conformity to his own convictions. He is not bound to give a preference to the religious teacher of this or that creed. He may hear all, and then form his own faith for himself. The government does not dictate. This system of religious freedom and toleration is fundamental with us. We extend it to the people of all nations coming among us. The object of the memorialists is to secure to our citizens, going to other countries, the same liberty of conscience and of open worship which is allowed them at home. Accustomed, as they are, to unlimited religious liberty, and taught from childhood to tolerate in others what they claim for themselves, it is very manifest that the restraints and obstacles interposed to prevent the open worship of God, according to the dictates of their own consciences, when abroad, are regarded by them as unjust and oppressive.

“If the privilege of free and open worship should be conceded to American citizens residing in foreign countries, and it should be the pleasure of the legislative, or imperial power of any republic, or kingdom, which favors a church established by law, to prevent their citizens from uniting with ours in public assemblies for the purpose of worship, (and thus witnessing our religious ceremonies and hearing our doctrines,) they will doubtless be able to accomplish their purposes, in this respect, by an exercise of the same power which enabled them to establish a particular church. When JESUS CHRIST said to the Apostles—“All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;” and also, “Go ye into all the world and preach the Gospel to *every creature*,”—the necessary inference seems to be, that it was his design that *every creature* should hear the words of the Gospel; and if to hear, then to judge and form opinions for

himself in regard to the things spoken of. "Faith cometh by hearing, and hearing by the word of God;" but, "how shall they hear without a preacher?" From these, and similar texts, it would not be difficult to demonstrate that it was the duty of all nations, professing Christianity, to open wide their doors for the entrance of unlimited toleration? In the command that the Gospel is to be preached to every creature, it is clear that God intends that the acceptance or rejection of salvation, upon the terms of the Gospel, is for the judgment of each individual in his own case. While we believe that CHRIST has thus clearly pointed to the preaching of the Gospel, and unrestricted toleration as the best, if not the only means of evangelising the world, we do not propose to interfere with the laws, religious establishments, or the citizens of other nations. All we ask is, that our citizens, domiciled temporarily in foreign countries, should be allowed by the laws of those countries the privilege of free and open worship according to the dictates of their own consciences.

"There is another subject bearing an intimate relation to the foregoing, which the committee think proper to bring to the attention of the Senate, in connexion with the question of religious freedom for our citizens abroad. It is the right to bury those of our citizens who may die abroad with those religious observances which are so well calculated to soothe the anguish of surviving relations and friends. The deepest emotions of the heart enter into the performance of the last sad ceremonies over the dead. To be prohibited and controlled in the performance of these ceremonies is an interference cruel to the mourner, and productive of no possible good to any one. We therefore think that foreign nations should allow our citizens, dying abroad, to be buried with those religious observances which may be deemed appropriate by their surviving friends.

"With these views the committee recommend the adoption of the following resolutions:

"*Resolved*, That it would be just and wise, on the part of the government of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping God, freely and openly, according to the dictates of their own consciences, by providing that 'they shall not be disturbed, molested, or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in churches, chapels, or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting, the religion and customs of the country in which they reside.'

"*Resolved further*, That it would be just and wise, in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial-places, and to bury any of our citizens dying

abroad in such places, with those religious ceremonies and observances deemed appropriate by the surviving relatives and friends of the deceased."

A LETTER TO THE REV. JOHN HUGHES,
ROMAN CATHOLIC ARCHBISHOP OF NEW-YORK.

We would ask our readers to give the following letter, addressed to Archbishop Hughes, a careful perusal, for it ably exposes the sophistries of the letter which his Grace recently published in relation to the Madiat meeting at the Metropolitan Hall, and proceedings which have grown out of that meeting. Respecting *that* letter, the reader will find some remarks in another part of this number.

To the Rev. John Hughes, Roman Catholic Archbishop of New-York:

DEAR SIR—In your remarkable letter of the 18th inst. upon the subject of "The MADIAT meeting," held in the Metropolitan Hall, in this city, in January last, and "the proceedings in the United States," you say: "There are moments when every citizen who feels that he can say something promotive of the welfare of his countrymen, and of advantage to his country, is authorized to give public utterance to his sentiments, however humble he may be;" and you offer it in justification of what you had then written. You will accept it, I trust, as my justification in addressing to you the present communication.

I have read your letter attentively, and cannot but regret that you were induced by any consideration whatever to send it forth into the community, conveying, as it does, the impression that you regard its sentiments as verities, and the belief of them, to be promotive of the welfare of the people. For, with all impartial readers, it must necessarily affect their estimate both of your head and your heart, very unhappily, and also do much to destroy the hope which many had of late entertained, in regard to the Church of which you are an honored minister, and in regard to yourself as a friend of religious freedom, according to statements from your pen made not a great while ago.

It was hoped that the progress of the Nineteenth Century, in literature, arts, science, and civilization, had produced many and important changes in the dogmas and practices of the Roman Catholic Church; and especially, that the intolerance which distinguished it in the "dark ages," had given place to what was more worthy of the Christian name. But the spirit of your letter, the things you have chosen to say, and the manner in which you have executed the whole document, make it quite certain that it is vain to hope, in regard either to yourself as an American citizen, or in regard to Roman Catholicism as a religion, adapted to do good to this or any other land.

No one, on reading your letter, can avoid the conviction, that you descend from your high position, and duties as a minister of religion, who should "study the things which make for peace," to do the work which, if uncorrected by other hands, must result in strifes, and hatreds, and divisions, and other evils. But it is to be hoped that your movements and Romanism too, will be understood, and that what now *seems* to be your purpose, will be thwarted.

Your sneer at England, in the reference you make to her "aristocracy," "nobility," and "gentry"—and your rudeness, not to say insult, to Americans in the affirmation that, in their movements to promote benevolent objects, they are merely "imitators of the English aristocracy," might perhaps have been expected, from a Roman Catholic less enlightened than yourself, and in the heat of controversy—but they were not to have been expected from you. They are, however, deliberately put forth, and they seem *designed* to create and to foster unhappy feelings. England, I know, indeed, has declared for, and defended the rights of conscience, the unrestricted circulation and use of the Holy Bible, and Constitutional Government, too firmly, and faithfully, to hope for favor from Romanists in Continental Europe, or in any Roman Catholic country; but you are in the United States, the land of Liberty, and it was natural to expect you to give your influence, whatever it might be, to the cause of freedom, and also that you would treat with decency and respect all your fellow-citizens. But we are disappointed.

There is no "aristocracy" known in America; and yet you speak of such a class as actually existing here, and you affirm, that the "call of the meeting" originated in a disposition to "imitate the English Aristocracy." This representation is very unhappy. The meeting was *not* called in connexion with the meetings held in Europe on the subject, nor in consequence of them. It was called by reason of the claims which suffering humanity urged, and also which members of the Christian Church, imprisoned by a tyrant, simply for reading the Bible, have on the sympathy and kind offices of all Christians. The meeting was purely American in its origin, and in everything that distinguished it.

But suppose it was called in "imitation" of what had been done in England. Is "a philanthropic and benevolent object" less valuable because Englishmen may have moved *first* in regard to it? Certainly not. Your philosophy is defective; and your sneer and mis-statements are not convincing. If an object is worthy, no matter what nation or people move first in promoting it, all should seek to advance it, by all the means in their power.

But it is particularly painful to see you forget the proprieties of your position, and of Christian character, upon so small a matter as the non-establishment, in this country, of what are termed in England "Ragged Schools," and appeal, in the flippant manner you do, to God, whose name we are forbidden "to take in vain." Why should you become excited? Do you desire

their establishment, and the introduction of "grades" and "classes" among our people? I know it is thought by some, that your sympathies for the peculiarities of European Governments are of late grown very strong; but these should not lead you to *such* use as you make of the name of God. It savors more of the feelings and manners of the irreligious and profane, than of those of the pious, and especially of a Teacher of religion. You say that you wrote "for the welfare of your countrymen and the advantage of your country;" but these cannot be promoted by such examples of profaneness in the ministers of religion. If, therefore, you have occasion to write again, I beg you to be more careful in this respect. Rude and uncalled for appeals to "Heaven," add nothing to the weight, and influence of an argument, while their omission is much more becoming the pen and heart, of one who is invested with the office of an Archbishop.

But I must call your attention to your affirmations respecting what you call the "purpose of the meeting," and its "proceedings." You affirm that "the purpose of the meeting" was "to shut off all free discussion, and to excite an unkind, uncharitable and bitter Protestant feeling against the Catholics of the United States and of the world." You say, also, "the proceedings were in strict accordance with the purpose."

In making these affirmations you doubtless understood your position, and you will, if called upon, demonstrate their truth; or, failing to do it, consent to be regarded as a slanderer. We are constrained to call on you for proof; for we must and do deny your statements to be true. The "purpose" of the meeting was as expressed in the "Call." It was "to express sympathy for the suffering MADIAI, and to devise measures for their relief;" and this was the controlling idea of the occasion, as thousands of the most reliable persons who were present will testify. "The proceedings" were *not* as you represent them to have been; but, on the contrary, the rights and privileges of Romanists were pleaded for, and the defence of them, against all usurpation and tyranny, pledged by the meeting with as much earnestness and good feeling as were those of Protestants; and you, and all Romanists in the community were kindly and earnestly called upon, to unite with us in this effort to advance the cause of religious freedom. You made no favorable response. You refused to coöperate in so humane and noble a work; but a representative of your denomination who, during the progress of the meeting, occupied himself, at times, in "hissing" and in other unworthy exercises, was put forward to disturb, and, if possible, to break it up and to destroy its good effects. How many were associated with him, and placed in various parts of the Hall ready to act at a given signal, I do not know. It is sufficient for me to know that the effort was ineffectual. The plan did not succeed.

And why do you now complain, and berate the conductors of that meeting, as though some wrong had been inflicted by them on you, or on Roman

Catholics? If you are a friend of religious freedom, you were invited to attend the meeting, in common with all others. Did you attend? If not—why not? If you were present in the Hall, as some say you were, why did you not come forward, when a kind public invitation was given to you, and thus prove friendship to the cause, and also, to the unrestricted circulation and use of the Holy Scriptures? But I will not urge you to answer, *why*. An answer might force you to tell a terrible truth, which millions, in this land, are now beginning to believe, by reason of the course which you, and other leaders of the Roman Catholic Church, are pursuing. It might force you to say that you are a Jesuit, and the subject of a foreign Prince, who has nothing more at heart, than the embarrassment of our Republic, in which men are encouraged to act and to think for themselves,—and further, that you are bound by vows you have taken, to carry out the “Instructions,” received from that Prince to promote Romanism, whatever may become of all other interests. This would be a terrible confession; but still, if you were governed by the truth, you might possibly have to make it. Would it not be so? Many do more than suspect it.

But when you wrote your letter, you *probably* would have answered as to your non attendance, by saying, that you did *not* believe that the *MADIAI* were imprisoned for “reading the Scriptures.” You said so then. But you will hardly say it now, because it cannot be supposed that you failed to read, in the New-York *Herald* of the 19th inst. a full report of the trial, derived from Italian sources, which was printed by the side of your letter, and which confirmed the popular opinion on the subject, and exposed, in a number of instances, the misrepresentations which your letter contained. But this report contained no facts, that we had not from *reliable sources* before. Your refusal to coöperate, seems to involve more than unbelief.

You are doubtless right, in saying that “the Roman Catholics, in this country, had nothing to do with the trial and imprisonment of the *MADIAI* ;” and had they been “denounced on account of it,” you would have been right in proposing, as you do, the inquiry: “Whether any good could result, from denouncing them in public meetings, for an act which they had not power, either to accomplish or prevent?” But they were *not* denounced, and your insinuation is highly improper, indeed morally wrong, and unless you can make the truth of it to appear, it must react upon yourself very disadvantageously. The community must entertain such notions of your honor, and truthfulness, as are forced upon them by the course you pursue.

I do not deny that the *SYSTEM* of the Roman Catholic religion, and its Hierarchy, are denounced in America, and of late with much more severity than formerly; because its unscriptural character, and oppressive tendencies, are now more openly avowed, and better understood; but the *Laity*, who have been deluded by the System and its Priesthood, have not been denounced.

On the contrary, they have shared largely in the sympathies of American Protestants, who in a great variety of ways have proved their kindness of feeling toward them, and their readiness to afford them relief; and I am happy to be able to inform you, that very many Roman Catholics have availed themselves of this friendly disposition, and are now happy in the enjoyment of Protestant freedom. Multitudes more, we trust, will soon imitate their example, and enjoy like happiness.

But to another point;—your apparent painful anxiety, that “religion” should be separated from “civil and social rights;” and that everything adapted to alienate the various denominations in the country should be avoided; because the entire strength of the nation, as you intimate, may, at some future day, be needed for its protection. That “the future of this country may reveal dangers from foreign enemies;” and the influences of some who consent to be their tools, though they dwell with us and have the favor of citizenship, no intelligent person, who has carefully observed the course of things for some years past, perhaps, entertains a doubt. But it seems strange to those who have observed your course, and that of other leaders in the Roman Catholic ranks, that you should venture to read a homily to the American Protestant community on this topic. What a pity you had not thought of this grave matter before, and taken “the beam from your own eye before you attempted to take the mote” from the eyes of Protestants! It would have saved a vast amount of outlay, on the part of Roman Catholics, in the form of Lyceums, Institutes, Public Lectures, impassioned orations, newspaper articles, “circulars” from Councils, and such like things, by which it has been sought to bring Roman Catholics into direct and bitter antagonism with other classes of citizens. It would have prevented also that violent onset that is now made by Roman Catholics in all sections of the United States against our Common School system, and also that bitterness of feeling which manifests itself against various American institutions, and Americans themselves, in the coarse and vulgar threats with which, at least, some Roman Catholic periodicals are partially filled. When reading us this homily on cultivating kind and respectful feelings, and doing “the things which make for peace” and unity in the land, had you forgotten your own course? Or did you suppose that Protestants had forgotten it? They cannot forget it so easily. And I will venture to predict, that if the course which you and your associates have pursued on these matters, for some time past, is *not* abandoned, and substituted by one *more kind and respectful to public sentiment and feeling, and the laws of the land*, you will, for yourselves and your denomination, destroy that respect and good feeling which others desire to cherish towards you. You may in time occasion the rise throughout this country, which is sacred to liberty—civil and religious—of a Protestant party, with a view to vindicate and sustain American principles, and our legalized and valued

institutions, against Roman Catholic violence and abuse. It is earnestly hoped that you will not press matters to this result. Protestants, I am sure, do not desire such a result. But if it should take place, and bear with considerable oppressiveness upon Roman Catholics, American Protestants will be free from the responsibility of causing it. On Romanists the responsibility will rest.

But what you have said about the Bible, and the views and usages of the Roman Catholic Church in regard to its circulation and use by the people, should be received with considerable allowance.

Your claim to antiquity as a Church, and to have received the original manuscripts of the New Testament from the hands of their inspired authors, is ridiculous enough, as authentic history assures us that your Church had no existence till after the lapse of CENTURIES from the times of the Apostles.

It did not rise till the spirit of Anti-Christ, which began to discover itself while the Apostles were present, had had time, through apostasies and various corruptions of the doctrines and institutions of Christianity, to furnish the materials, and an opportunity for its formation. Then it rose, in an organized form, but it was too late, by several hundreds of years, to receive anything from the hands of *divinely* inspired writers.

What you say about the printing of various editions of the Bible in Europe, is very well so far as it goes. But it misleads because more is not said by you. To give the true impression, you should have added that these books were restricted to a narrow circulation by the enormous prices at which they were held; and also that those only might have them, who could obtain, from the Roman Catholic Priest, a WRITTEN PERMISSION to that effect. The possession of a Bible by a person, therefore does not depend, in a Roman Catholic country, on a desire to have it, nor simply an ability to pay for it; but on the judgment or caprice of a Priest, who has the control of the matter.

What then is this but a *practical* withholding of the Bible, from the people, by Church authority, notwithstanding the parade you have made of the fact, that the Roman Catholic Church has printed various editions and versions of the Scriptures in Europe? It is, notwithstanding, withholding the Bible from the people; and in all Roman Catholic countries, it is proverbially true that the masses of the people do not have the Scriptures. The large and costly editions they cannot buy if they would, in case the Priest would permit them to do it; and the cheaper editions, furnished by Bible Societies, they are forbidden to receive on pain of "excommunication," and of ruin both for this life and the life that is to come. These things you will not venture to deny in sight of the enactments of the Council of Trent, which are authoritative in your Communion, and of the "Official Bulls" issued within forty years past by PIUS VII. LEO XII. PIUS VIII. and GREGORY XVI.

That the Bible should be printed, by you in America, is not strange, how-

ever hostile your Church may be to its free circulation, for America is the land where the people honor the Bible, as the great instrument in securing their distinguished prosperity and happiness. Opposition, therefore, to the Bible, professedly and openly made by you, would fatally affect your prospects and hopes of success in this land; and you are too wise, not to suppress the expression of disapprobation of its free distribution, as you have suppressed, in the edition which you have approved for American use, such notes as would be sure to hinder your prosperity here, if made known to the public, though they are of canonical authority, and are published in the editions intended for circulation in Roman Catholic lands.

In concluding your letter, you speak of a "new national policy that has been broached in the Senate of the United States, in connection with the case of the *MADIAI*," and which you truly say, "purports to be a vindication of the rights of conscience, to be secured to all American citizens, in whatever countries they may choose to travel or sojourn," and it appears to meet your special disapprobation, although similar privileges are secured in this country to strangers from every nation of the world. You seem to endeavor in various ways to cloud the subject, and so to embarrass it as to hinder its favorable consideration by the people. But something more clear, as well as forcible, will probably be requisite in order to secure that result.

You say that "there is a confusion of ideas in the minds of those who, with General CASS, plead for freedom of conscience," and you very kindly tell the world what they *would* say, if they only knew how. This is, indeed, very generous of you. But I have looked carefully at what you say about conscience and its freedom, and I am forced to believe that "the confusion of ideas" is with yourself rather than with the friends of the measure contemplated.* With you, if I understand your reasoning on the subject, "freedom of conscience" is the synonym of "licentiousness." But this is by no means the view of those who plead for its being secured to our citizens in every nation with which we may hereafter enter into any treaty; and the phrase

* You speak of "conscience" as an entity—as something having an existence distinct and separate from the human soul, for you say, "God has provided in the human soul a fortress, to which it can retreat, and from which it can hurl defiance against all invaders." What then is it? If it is something *outside* of the soul, which can, in time of need take refuge in "a fortress provided" for it in the soul—what is it? Is it part of our *physical* nature? Where does it belong? From the following sentence, which occurs in a subsequent paragraph of the discussion, where you speak of the laws of a country, viz: "They may be regarded as the public and permanent expression of the aggregate conscience of a State,"—I take it, that in your estimation, "conscience" and "will" are identical. For it is usual to consider and speak of the laws of a people, as the embodiment or exponent of their "will," on the topics to which the laws refer. But I may have failed to understand you. If, however, "conscience" and "will" with you mean the same thing, and if you represent, in this, the views of your Church, no wonder that Rome is intolerant without compunction.

will be understood in its true and proper sense; and the thing signified will be appreciated by the Protestants of this land, notwithstanding all your attempts to embarrass and prejudice it. And, I trust that the "policy," as you call it, in our national legislation, will prevail, and ever hereafter be maintained.

Your statements in regard to some things in the early history of the United States, it is thought, need considerable modifications to conform them to the truth. With what seems to many an unbecoming assurance, you declare that in regard to them, "the assumptions of General Cass are a fallacy." You then set up a claim for Roman Catholics, as the founders of this Government, and the authors of its freedom in the same sense, and to the extent, which such claim should be accorded to Protestants. You put forth a similar claim once before. Then, perhaps, you might have been excusable, on the ground that you had not the means to know certainly that the claim was wholly groundless. But now this plea can hardly be made. That you may not fall into the error of affirming these things again, would it not be well to turn your attention to our history, as a nation, a little more carefully? If you have not time to read extensively, I would suggest that you at least read Mr. POLK's review of your Roman Catholic Chapter in the history of the United States, in which its numerous fallacies are clearly and satisfactorily demonstrated, and the true state of the case shown. Roman Catholics, as such, had little or nothing to do in devising and securing the liberties of this country.

And here let me say, that I am surprised at what appears to be your notion of national honor and glory. You say, "I am persuaded that the country has lowered itself in dignity, if it be true that the President, through the Secretary Everett, has become a petitioner side by side with Lord Roden,"—to "the Grand Duke of Tuscany." In your judgment, then, the Government may not interpose its moral influence, in the way of a request that suffering innocence should be released, without lowering its dignity! I had heretofore thought that to do good, and to seek to promote the prevalence of righteousness everywhere, whether in nations or narrower circles, was praiseworthy and honorable to those who engaged in it. Sure I am, that the Bible teaches such a sentiment, whatever you, an Archbishop of Romanism, may hold to the contrary. If it would be unworthy and inglorious to seek, by moral means, which inflicts no wrong, to induce a Government which is grossly sinning against its helpless subjects to desist from its course; then I take it that the opposite of this meets your idea of dignity and national honor. So then you would have persecution to reign without an effort to check it! It would be the glory of nations to stand by, and hear the shrieks of the despairing, the groans of the dying, and the sobs of the bereaved, or otherwise wretched by reason of the oppressions of those in power in a country, and yet attempt nothing for their relief! This may suit you, Sir, and possibly it may be in keeping with the Canons of your Church; but it is as unnatural and heartless

as it is at variance with the Scriptures, and with every just sentiment of true national dignity and honor; but this is not your doctrine when a Roman Catholic is to be relieved. It is in the remembrance of some, that you asked our Government to interfere with England, to relieve a Romanist—did our dignity wane then?

Before leaving this portion of your letter, it is due to say that, in point of ingenuity and adaptation to the end for which it was designed, it falls not a whit below any other portion. The Catechism, which is offered to Mr. Everett with seeming fairness, but so as to mislead the incautious, and give you an air of triumph, and an opportunity to intimate that public opinion in this country is identical with the "legalized intolerance" of Roman Catholic countries, is an entire evasion of the subject under discussion. "Freedom of conscience" was the thing to be spoken about and illustrated; but you have substituted licentiousness, and spoken as though the rebukes it received a few years since by an insulted and outraged community in Charlestown and Philadelphia were acts of violence suffered by Romanists "for conscience sake." Those sufferings at the hands of the populace, on the occasions alluded to, were induced by Roman Catholics themselves, and the consequence of many and most aggravated acts of wickedness on their part. I have no apology to make for mobs, but when the causes of them are misrepresented in order to inflict a wrong on our national character, it is proper to offer a correction. If you are familiar with the history of those cases, you must be aware that I have now placed them in the true light, as to their causes.

I do not deny the existence, to some extent, and in some individual cases, of religious bigotry in this country, among Protestants. It is a defect, and is to be deplored, wherever it obtains. But, I do deny that "intolerance" obtains with them to the extent, and in the form, which your statements and illustration seem designed to affirm. The principles of "religious freedom" are sacredly guarded and cherished by our people, and as no slight evidence of it, I might cite your own undisturbed state, while you preach, and write, harrangue, and publish, and say and do so many things which are so entirely at variance with public sentiment and feelings. Few in the land would say what you, without blushing or apology for its insulting character and want of truthfulness, have said in the letter under consideration, about American citizens, in general, and about some of our most distinguished functionaries in State, in particular. You furnish, therefore, in my judgment, in your own case, a fair and full refutation of your assertions about the social intolerance of this land. But I must close. I have written to "promote the welfare of my countrymen, and the advantage of my country," by setting right what you had put wrong, and restoring order where you had produced confusion.

AN OFFICER OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Home Field.

During the past month we have received reports from all, or nearly all, the missions sustained by the society in this field, from Boston to New Orleans. Everywhere the work of family visitation, Bible reading, and familiar conversation, of holding little meetings in private houses for prayer and exhortation among the Irish Roman Catholic population, is prosecuted with diligence and much encouragement. The truth is, in this quiet and effective way, gaining access to many minds, and finding, as we have reason to believe, a lodgment in many hearts. Our Irish missionaries in New-York and Brooklyn, Boston and its vicinity, Albany, Rochester, Chicago, New Orleans, and other places, give us many pleasing and encouraging details of their work.

Our German missionaries in New-York, Newark, Buffalo, and Pittsburg, are not laboring in vain, if we may judge from their reports.

The French missionaries in middle Vermont, in northern and eastern New-York and Detroit, are doing well. In the last named city the Rev. Mr. Hof, our missionary, has been ordained by the Presbytery of Detroit, and a church is about to be organized, a fact which shows that the truth has gained, it may be hoped, a permanent foothold among the French and Canadian population, which is large, in that place.

Our French missionary in New-York has commenced also a service in Brooklyn, and preaches in each city every Sabbath. The following extracts from one of his late reports will be read with pleasure.

“According to the hope expressed in my last, our church in New-York has been regularly organized, under the name of the ‘*Congrégation Française et Eglise Evangelique à New-York.*’ I have the pleasure to send you two copies of our constitution.

“About twenty persons have already joined the church, and we expect that soon several others will do the same.

“We have already chosen our Board of Trustees, and in the course of a few days we intend to proceed to the election of our elders. After that we will make application to the Third Presbytery of New-York, to be received under its care. We have some hopes that the Presbytery will recommend our enterprise to the different churches in the city, so that the society may be relieved, if not entirely, at least nearly so, of the expenses.

“Since the opening of the new place of worship in Brooklyn we have not had any diminution in the number of our hearers in New-York, as I was afraid would be the case; but till now the attendance has not been very large in Brooklyn. Notwithstanding that, having every reason to expect that the service in that city will be a permanent one, we intend, if possible, to have our place of worship in New-York a little farther up town. To that effect we have made application for the use of a hall in Broadway, between Grand and Broome streets. This would be every way suitable for us, and if the rent be not too high we will remove there. A good many of our people are living up town, so that that place would be a central one; besides that, it would be very important and convenient to have our place of worship on Broadway so that French people going up and down every Sunday and other days would be made aware of it.

“If we make that change, we suppose it will enable us to make a new trial to establish a Sunday School; as the distance would not be so great that the children cannot attend regularly.

“It gives me pleasure to say that the organization of our church has already had a good effect upon some people who had been undecided in their views and feelings in regard to Christianity.

“For all these reasons I am led to indulge the hope that our enterprize has now seen its more difficult days, and that the usefulness of that church which the Society has so helped to establish, will be greater and greater every day.”

The Board have decided to remove Mr. Monsalvatge from Brownsville in Texas, to Panama. The reason for making this change is that the Mexican population in the former place has become very inconsiderable in comparison with what it was for a few years after the late war. Indeed, throughout Texas the Mexicans have been retiring gradually and steadily to the right bank of the Rio Grande, where they find themselves in more congenial circumstances, among their own nation, than amidst our American people. Mr. Monsalvatge is quite ready to remove, and rejoices in the prospect of an enlarged field of usefulness in South America. He thinks that those who have been brought to the knowledge of the truth at Brownsville will find the instruction and care which they need among the Protestants on the ground.

The Board have recently augmented the number of laborers in the Home Field by the appointment of three missionaries,—one German, one Englishman, and one Canadian—who, we hope, will be efficient laborers in the work of the LORD.

Foreign Field.

CANADA.

Letter from the Rev. Dr. Wilkes, Corresponding Secretary of the French Canadian Missionary Society.

Montreal, 6th January, 1853.

REV. DRS. FAIRCHILD AND BAIRD,

Secretaries American and Foreign Christian Union.

“DEAR BRETHERN:—On the receipt of your last remittance of \$250 I sent you a sketch of the then state of our work among the French Canadians of this province. That was some months ago. I learn from our treasurer, who has recently seen you, that you desire more frequent communications from this field. Allow me to fulfill that desire, as it respects the present moment, by sending you the translation of a document which was drawn up a few days since by the Rev. J. Vemier, who has been for a number of years a teacher in an Institute at Pointe aux Trembles, and who was ordained five days ago to the work of the Christian Ministry. I send you a slip containing an account of the services on that occasion, from which you will perceive that ministers of various denominations united in them, and that the interest taken in them by our community was very great. Not far from 1500 persons were present

“The document was drawn up at my request, for the purpose of affording to our friends in various places an idea of the work already done under the Divine guidance and blessing, and that all might perceive that the picture is full of promise. Your society has aided and is helping this work, therefore the readers of this communication in your journal may with all propriety regard it as in some sense an account of your doings, as Foreign Evangelical Society, and American and Foreign Christian Union, through us. You will perceive that the Rev. J. Vemier, the writer, regards the statistical part of the document as purely *approximative*.

“Rev. Dr. Wilkes.—The approximation which I have promised to send you, and have so long delayed, is at length finished.

“I owe you some words of explanation, as well upon the plan which I have followed in the compilation of this important document as upon the cause of the apparent slowness which I have used in its execution. Before commencing the work I proposed to myself two questions.

"1st. Ought the estimate demanded to extend, in regard to results, beyond the precise limits of the field of our Society; ought it to make mention of results which may be regarded as within the domain of *faith*, that is to say, results hidden, impalpable, invisible, yet real?

"2d. Ought this estimate to recognise all the individuals who have left Popery, whether they have been brought to the knowledge of the gospel through the direct influence of the Society, or have been indirectly influenced by said Society through the instrumentality of those who are the fruits of its labors?

"To both these questions I have answered in the affirmative, and now divide my task into three sections, keeping in view the above understanding.

"(a) Estimate of the above described hidden and invisible results.

"(b) Estimate of the individuals brought to the knowledge of the Gospel under the indirect influence of the Society.

"(c) Estimate of individuals brought to the truth through the direct influence of the Society.

"Some words of explanation, and a few citations of examples, will make my idea and my reasons fully understood.

"(a) A great number of persons still externally attached to Papism, are dead in faith—they have no confidence in it. A still greater number fully convinced of the sufficiency of the merits of CHRIST, will remain still a long time, probably, attached to their senseless ceremonies. Some instances will explain these apparent contradictions.

"Some years since an old man, on the brink of the grave, sent for a missionary, who told him of the love of JESUS. The old man's face beamed with joy, his soul was filled with secret consolation. He meditated upon the great truths of salvation during the few days of life which remained to him. The vain rites, which the priest, at the request of his family, performed near his bed, appeared in no way to affect him. It is true, the priest buried his body, but may we not believe that his soul was carried to Abraham's bosom?

"Only a few months ago a young woman was called from this life. Before her departure a very touching scene occurred between her and her young husband. 'Listen!' she said to him, 'You remember doubtless that sometime ago a Swiss stopped at our house. He read in the Gospel. I have never forgotten the words he read, and now I die happy because I have believed. Yes, I have believed that the blood of JESUS washes away all sin. Adieu, my dear husband, but listen to my last advice. When I shall be here no more, go to that man, *buy the Gospel*, (meaning the Holy Scriptures,) *whatever it may cost*.' The young woman died happy, and the man in conformity with the wish of his dying wife has procured what she urged him to obtain. (We have these facts from himself.)

"Again. During the course of my journies last summer I entered the

house of a poor person. A very aged woman was seated near the fire place. 'Madam,' I said, 'you are old, and near your end, do you know where you are going?' She replied, 'Yes sir, I am going to heaven. I believe in JESUS. I rest on his merits.' 'Madam,' I continued, 'since you believe in JESUS, may you indeed rest on him for salvation. But why do you make use of these rosaries which I see hanging at the foot of your bed?' 'Ah!' said she, 'I a poor ignorant old woman, when I heard Mr. Vessit* read the Bible, I believed all that he read, because it is from the gospel;—but through fear of deceiving myself and making some mistake, when I have prayed to the LORD JESUS, I say also my beads to the Virgin. I have perfect confidence that if I sin in this, God will pardon me.' The simplicity, the sincerity, yet the ignorance of this poor old woman, drew tears from my eyes.

"What is the number of French Canadians belonging to one or the other of the three categories of which I have just cited instances, God alone knows. I am inclined to believe that it is great. But here there can be no possible estimate, and I need not further enlarge.

"(b) Under this section let me cite the following instances which will illustrate its meaning.

"A poor shoemaker was brought to the knowledge of the LORD in Quebec. He placed two of his sons at the Institute. Somewhat later the father and the sons went to reside in a little town on the shore of Lake Champlain. There he announced the truth to his fellow countrymen. The LORD has abundantly blessed his efforts. A good number of Roman Catholics have left Popery after hearing the preaching of this child of the French Canadian Missionary Society.

"Above twenty-five scholars, as many girls as boys, have come from Ogdensburg. Many of them on their arrival at the Institute were still Papists. But they have been converted in our schools. Returning to their city they have announced the Gospel to their neighbors, their relatives, and their friends, and many around them have embraced the truth.

"I could cite numerous instances of this kind. Our converted scholars are living at Hudson, New-York; at Jericho, Vermont; at Chicago, Illinois; at Watertown, New-York; at Boston and Lowell, and Belleville, Connecticut; and at Emery, &c. &c. All these young people have labored and do labor to spread the good savour of CHRIST around them.

"Here too, it is impossible to form any estimate whatever. It is enough to know that in a single place, and by means of a single individual, a dozen persons have been brought to the Truth; and that in another place twenty-five persons have shaken off the yoke of Rome through similar instrumentality.

* One of the Scripture readers of the Society.

“(c) This section must consist of the following statistics, which are necessarily imperfect, and are under the true state of the case.

Montreal City,	from 60 to 70 persons,
Belleriviere and the environs,	“ 30 to 35 “
St. Therese,	“ 50 to 60 “
Buckingham,	“ 6
East Hawkesbury and environs,	“ 30 to 35 “
Mascouches,	“ 16 to 18 “
St. Lin,	“ 9
Eastern Townships,	“ 20 to 25 “
L'Islet,	“ 8 to 10 “
Quebec,	“ 12 to 15 “
Ramsay and environs,	“ 30 to 35 “
Industrie and environs,	“ 20 to 30 “
Pointe aux Trembles,	“ 22
Detroit, Michigan,	“ 2
Without designation of parish,	“ 30 to 50 “
At the Institute, boys,	200
“ “ girls,	60

From 636 to 681 persons.

“While giving to my statement the name of approximative statistics, I do not hesitate to say that it is not very far from the reality. Without forgetting that the Christian finds strength in humility, my researches have filled me with consolation, and I doubt not will induce you to bless the LORD with me. The good seed has been widely sown; and the good fruits are found in many places, widely separated, exerting a blessed influence all around. It is in the peace and love of God that I have the honor of presenting you my respects.

Yours sincerely,

J. VERNIER.

“Our Treasurer mentioned that he had conferred with the proper officer of your Society concerning a new edition of the French hymn book which you have published. It appears that you had but thirty copies in hand, and that if we were prepared to order several hundred, an edition would be put to press immediately. Our committee instruct me to say that they will take two hundred and fifty copies bound in sheep, or in some strong cheap binding; but they recommend that the size be somewhat modified for the convenience of carriage in the pocket. We are disposed to suggest a neat 18mo. size, or perhaps rather 24mo. about five and a half inches long. We

understand the cost will be about fifteen cents per copy, for such a number. As our missionaries are greatly in need of them, the sooner they could be forwarded to us the better. Our anniversary will occur on the 27th instant. Will you be in funds to complete your kind grant before our accounts are made up? It would give us pleasure to see either of you, or any friend of the Society, on that occasion.

“With much respect, I remain dear brethren, yours faithfully.

“HENRY WILKES, General Secretary.”

SWEDEN.—A LETTER FROM OUR MISSIONARY, Mr. ROSENIUS.

Stockholm, Dec. 24th, 1852.

To the Rev. Dr. BAIRD, New-York.

MY DEAR AND REV. SIR :—In my last letter I spoke mostly of myself and my own experience and very little of my brother Ahnfelt. This time I will take a contrary course and let him speak. My occupations in Stockholm continue the same, but they constantly increase in number, from the continual increase in the number of visitors, correspondants and persons coming to seek advice—while our Meetings have been so crowded that I have been obliged to divide the people who came to hear me into classes, giving them different hours and different localities. I begin with giving you the extracts from Mr. Ahnfelt's letter of the 3d of December.

“In the beginning of September I returned from my journey to Scania, and Denmark, and came home to Carlshann, where, as usual, I had meetings every week. The last seemed to be particularly blessed, by the impressions it left on the minds of three young girls, who up to that time had been deeply engaged in all the vanities of this world. One of them almost immediately commenced a life of faith, which according to later accounts seems already to flourish and bear fruit. She has gone successfully through a severe temptation. The other two are seriously engaged in seeking the LORD. Towards the end of September I went to Smoland, where I remained some time with the good old Baron W. Rappe. Many of his tenants and of the neighbors came to be present at our meetings. The eldest daughter of the Baron Ingeborg gave me great cause of rejoicing. She seemed just to want the Gospel word of freedom, and rejoiced in the mercy of CHRIST. How wonderful, when we consider how cold and indifferent she was to spiritual things when we saw her in Stockholm! The LORD can bring about great changes!—From Tagel I went to Herrestad to the excellent old Mrs. Peterson, a German lady, who is very active in spreading the knowledge of the Gospel, and in all good works. There we had delightful meetings, and I praise the LORD for what I was permitted to see there, and for His sending me, as I believe, in an accepted time. At the missionary meeting I spoke on what

has sometimes been called the little Bible—the words, “*God so loved the world*” etc. and the Spirit of the LORD moved our hearts with might, and brought down many blessings. The chief source of rejoicing was, that a clergyman, Mr. Davidson, a good man, came to life and faith in CHRIST. He was so “anointed with the oil of gladness” that it was delightful to see him. I do not think any one of us will forget the moment when he, with tears, stepped before those assembled, and with his whole heart praised the LORD for His great mercy, and the precious Gospel through which he was now enabled to believe that he had the forgiveness of his sins. It was indeed a peculiar and a pleasing sight to see a minister weep for joy at having his sins forgiven. It made a deep impression on all assembled. I pass by much of interest that passed among the common people, and only mention what appears to me the greatest wonder, when any of the nobles, or the worldly-wise, are called, as the LORD Himself has proclaimed that there would not be many such. I went from thence to Wrigstad, another headquarter for the Home Mission in the province of Smoland. There also pleasant experiences. One place that had been open to us, the house of Mrs. W., will soon be shut up in consequence of the arrival of another clergyman, who is inimical to our Meetings; but then the LORD has inclined the heart of another person, whose wife has become pious, to offer us his spacious hall. Five or six clergymen from the neighboring parishes came to our meetings in this place. In the town of Linkiping, to which I afterwards proceeded, I found great changes going on. Many who have known only Moses, now know CHRIST. Some of the high and mighty have come down and joined the despised party of the Nazarenes. We had an excellent locality for our meetings at a large countryhouse in the neighborhood, belonging to a rich man who loves the truth; and our old persecutor, the clergyman Ryden, now left us alone, not succeeding the last time, when he even appealed to the Governor of the province to assist him in molesting us. I went to various other places, and have reason to thank God for all His gracious support, and the work that is going on.”

(To be continued.)

We have others from France and Haiti, which we are not able to give in the present number. Our friends in Paris call loudly for help. Their treasury is exhausted. Trials seem not to discourage them. The Board have voted the further sum of 3,000 francs, making in all more than 15,000, (or \$3,000,) since the first of April, last year.

Our Chaplain at Rome is much encouraged in his work, and thinks that his labors among our countrymen in that city, this winter, has not been in vain.

Juvenile Department.

DIALOGUE NO. 4.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Father. Well, my children, are you ready for another conversation ?

Eddie. Yes, dear Father ; it is now a month since we had our last, and I am quite anxious for another, for the subject about which we began to speak in our last dialogue has interested me very much, I have often thought of it since.

Father. Can you tell me Willie, what it was ?

Willie. Yes dear Father. You told us which Nations are Protestant, which Roman Catholic, and in which the Greek Church, and other Oriental Communions or Churches are found.

Father. Yes, that is right ; but was that all ?

Eddie. No, Father ; you also told us which Nations are the most powerful, and you said that Christendom, with about one-third part of the human race, is more powerful than all the other Nations combined. And this is a point on which I should like to hear something more ; for I do not think that I quite comprehend it.

Father. Well, we will devote this evening's conversation to it, although it was my purpose to enter upon another subject. I was in hopes that we should be able to set out to-night on a long tour throughout the entire world, to see what may be most interesting in each country, beginning first with the Christian countries.

Willie. That I should like amazingly. But it will be a very long tour indeed, I think. It will take a good many evenings to get through it.

Father. Yes, my child, it will require many conversations ; but there will be much to interest you ; and then we must not spend too much time on any one country. You know that my object in these conversations is to give you as correct an idea as I can of the moral, or rather religious state of each country ; although I shall have a good many other things to say, as we go along, which I trust will keep you awake.

Eddie. I think that we shall not get asleep. But tell us, dear Father, how it has happened that the Christian nations have become so powerful as to govern the other parts of the world ?

Father. I did not exactly say *that*, my dear boy. What I did say was, that Christendom has almost all the commerce of the world, by far the greater part of the wealth of the world, the arts, the science, the military and naval power, the high civilization, the literature. In a word, whatever makes one nation superior to another, in power, influence, happiness, belongs pre-eminently to Christendom, or the countries which are nominally Christian.

Take for instance, Commerce. The Heathen and Mohammedan nations have but little commerce, in comparison with the Christian nations. What commerce has China, Japan, India, or even Turkey and her dependencies, in comparison with England, France, or the United States? What commerce, have all the Heathen and Mohammedan countries, in comparison with the Christian countries combined?

Eddie. Very little, if my geography rightly informs me.

Father. Just so it is with *wealth*. There is a good deal of wealth in the hands of the natives of India, China, Japan, and Turkey; but the wealth of Great Britain, France, Germany, Holland, Russia, Austria, the United States, and other Christian countries, far surpasses it. Most of the nations which are not Christian, are comparatively uncivilized, and many entirely so; and such people can have but little wealth. And so in regard to the Arts, both the useful and the ornamental; in both, the Christian nations far excel the Heathen and Mohammedan nations. The Chinese, the people of India, the Persians, the Turks, and many others have some knowledge of the useful arts; but they are much inferior in this respect to the English, the French, the Germans, the Americans, the Italians, and some others. And as to the Fine Arts, they know very little about them.

Willie. Yes, that is plain enough, if we may judge from the specimens I have seen in the Museums; and some things which you have brought home from your visits to Turkey, and parts of Asia and Africa, as well as the Indian Tribes, in the West.

Father. As to Literature, there is very little in most Heathen and Mohammedan countries, and in many nothing at all. There is some literature in Turkey, Persia, China, India, and Japan; but it is much inferior to what England, Germany, France, the U. States, and other Christian countries possess.

Willie. I heard you dear Father, say once, that you could have carried in your arms the entire library of the Sultana of Turkey, which you saw in the Palace at Constantinople.

Father. That is true. And as to some other things, how much the Christian nations are in advance! For instance, it is not fifty years since the first successful attempt was made to build a steam boat; now there is scarcely a river in all Christendom, or a lake, or sea, or bay, on which there are not steam boats. And they are beginning to plough every ocean.

Willie. Do you know dear Father, how many steam boats, and steam ships there are in the world.

Father. No, my child; but the number is great; probably not far from eight thousand! And then there is the Rail Road, and the Electric Telegraph, many thousands of miles of each now exist, and all, or nearly all, in Christian countries. And the Printing Press is scarcely known outside of Christendom, except where Christian Missionaries have carried it.

Eddie. But, dear Father, I was much surprised to hear you say that the Christian nations have nearly all the *military* power of the world in their hands. I am quite aware that it is so in regard to the *naval* power.

Father. It is true also in regard to the military power. There are no Heathen nations that have any military strength but China and Japan, and they have but little in comparison with Russia, England, France, and some others. England governs India, with its one hundred and twenty millions of inhabitants; and she compelled China, a few years ago, to do very much as she pleased. And as to Turkey, which is the only Mohammedan country of any strength, she exists only because the five great Christian powers of Europe agree that she may exist. The Turkish Empire has thirty-six million inhabitants, or about as many as France has, and nearly as many as are in Austria; but the Turkish Empire is not as strong as even Prussia.

Eddie. But Turkey was once very powerful, for her armies marched twice up to Vienna, my history tells me.

Father. That is true. She even marched her armies up to Salzburg, in the South of Germany, in the year 1415, in the reign of Amurath II. The second time she marched her armies to Vienna was in the year 1683, when John Sobieski, the king of Poland, came with his brave Poles and chased them away. In the tower of the old church of St. Stephen, in that city, there are two or three cannon balls which were thrown into it by the Turks at that time.

Willie. But what has made the Christian nations so much more powerful than the Mohammedans and Heathen?

Father. The Gospel has done it. Christianity has exerted a happy influence upon the nations in many ways. It has taught the rulers and the people to have a proper respect and feeling for each other, in a good degree; it has promoted the education of the masses; it has softened the rigor of servitude, or slavery, wherever it existed in lands which have become Christian; it has secured better laws; it has promoted liberty, and in many countries given constitutional forms of Government; it has done away with polygamy, one of the greatest hindrances of civilization; it has increased the industry of the people, and taught them the principles of morality, as well as the fear of God. In these and many other ways, it has elevated the nations which have embraced it. And it is a remarkable fact that the nations which now have the most of a pure Christianity are most advanced in civilization, and enjoy the most prosperity.

Eddie. Dear Father, will you not change your purpose and give another evening to this subject? For you have just named a point on which I wish to hear more—the comparative civilization and power of the Christian nations.

Father. Well, I will do so; *that* shall be the subject of our next conversation. And so good night.

EXTRACTS FROM A LETTER FROM ROME,

Addressed to the Children of a Sabbath School.

“I remember what interesting news we used to hear occasionally about the missionaries, from M—— and others, when they read letters, or related anecdotes of the success of their labors, particularly in the conversion of some of those poor heathen children. (I hope bye-the-bye, that your Missionary Association is still flourishing, and receives your regular penny contributions every Sabbath. You must not let it go down, or be neglected. It is *your* missionary society, and you must take good care of it.) I wish it were in my power to send you from this place such news as we used to get from India, or Persia, &c. ; but I am sorry to tell you, that it is a great deal more difficult here to teach children, or grown people either, the Gospel of our SAVIOUR, than it is in those pagan countries. A missionary here could not give a tract, or a Testament, to even a little boy or girl, without danger ; much less would he be allowed to preach to the people in their own language. You must pray, my dear young friends, that God will hasten the time when the little Roman children as well as their parents may be taught to love and follow the LORD JESUS CHRIST, the only SAVIOUR of sinners. Do you ask what these people worship ? Why, some of them pray before a picture, and some before a statue ; some ask one *saint* to intercede for them, and some another. Sometimes they pray before the image or picture of JESUS CHRIST ; but they generally represent him as a little baby in his mother’s arms ; so they think if they ask his mother for what they want it is much better, and they are more likely to get it. They are, indeed, very much to be pitied for their ignorance of the blessed SAVIOUR. But, dear children, how ought we, who have our Bibles, and know the only true way of salvation, be thankful that we were born in a land where the Gospel is known, and where we are taught to love the LORD JESUS CHRIST, and come to him alone for all we want. Let us resolve that we will be his disciples, and live and die putting our trust in him alone.”

Movements of Rome.

The most remarkable event which we have to record under this head, that has occurred since our last number went to press, has been the appearance of a letter from Archbishop Hughes, addressed to the editor of his own organ, the *Freeman’s Journal*, and which was copied into the *New-York Herald* on the 19th of February. This letter re-

lates to the meetings held in Metropolitan Hall, January 7th, and elsewhere, in behalf of the Madiai and the other sufferers in Tuscany, "for the testimony of JESUS." This letter we have just termed a "remarkable" one; and such it is on many accounts. It has called forth many replies, some of them very able. One of the earliest was that of the Rev. Dr. Durbin, which appeared in the New-York *Daily Times* a few days after the epistle of the Archbishop. It was an able and valuable response to the plausible sophistries of the Roman Catholic metropolitan. A few days later still, appeared in the same paper, the very full and satisfactory letter to the Archbishop, which we have transferred to our columns. It takes up and discusses well nearly every topic of importance which his Grace's letter treats of. The author of it might have said more about two portions of the Archbishop's letter than he has done. One of these is the opposition which he makes to the noble efforts of General Cass and others, to secure religious liberty and protection in the right of worship for our American citizens when travelling or residing in foreign lands. Archbishop Hughes has the heart to berate these gentlemen, for proposing one of the fairest measures that ever came before our Congress; a measure equal and just for all. And why does Archbishop Hughes oppose this movement? Because he fears that it may operate favorably for Protestantism in Roman Catholic countries! He is willing, perfectly willing, nay, even desirous, to see Protestants shut up in some Papal countries, to the necessity of attending Roman Catholic Churches, or else go nowhere, rather than that they should enjoy the right to worship GOD there according to their consciences! He knows well, that nearly every Protestant country in the world will allow American Romanists to have their own worship whilst residing in them. If there be an exception, it would be Norway and Sweden. We are not sure that even they would forbid American Roman Catholics, should there be any, residing at Christiana or Stockholm, to have a chapel for their own worship. But there are many Roman Catholic countries, where at present, American Protestants cannot have a chapel and a public worship of their own. Archbishop Hughes knows that such a chapel could not be open one week in Rome, unless under the ambassador's roof. And this state of things he is desirous to see continued! Was there ever displayed a more contemptible spirit in any man who calls himself an *American*?

There is another point on which more ought to be said to Archbishop Hughes. He berates President Fillmore and Mr. Everett for

interposing their kind offices in behalf of the poor Madiai, and affects to consider this act derogatory to the government! And yet he and his friends most earnestly desired this same President Fillmore and Mr. Webster, to do precisely the same thing in behalf of Smith O'Brien and other Irish rebels now in Australia—namely, write an *unofficial* letter to the Queen of England in their behalf! And to induce Mr. Fillmore to do this, a great deputation of Irishmen, Roman Catholics, nearly all, went on to Washington, to lay the matter before him! Was there ever such inconsistency since the world was created?

We are heartily glad that Archbishop Hughes has come out as he has done. The more frequently he does so the better. If he, and the editors of such Roman Catholic papers as the *Freeman's Journal*, the *Boston Pilot*, the *Shepherd of the Valley*, and the *Catholic Mirror*, will only continue such utterances as they have been giving the last six months, or a year, our American Protestants will begin to understand something of the true nature, the never-changing nature, of the Roman Catholic Church. They are fast getting their eyes open. The hostility of that Church to every thing worthy of the name of civil and religious liberty—excepting always it be in Protestant countries, and for *their* benefit—is becoming more and more manifest every day. In Europe,—in Papal Europe,—as well as in the Papal parts of our own hemisphere, this has been long known and felt. With us, it has been often affirmed, but by many good people not believed. There will soon be no room for even a *doubt* on this subject.

View of Public Affairs.

On the 4th of March, at one o'clock P. M., in the presence of a vast multitude assembled on the east side of the Capitol, the Hon. Franklin Pierce took the oath of office, which was administered to him by Chief Justice Taney. After this he delivered his Inaugural Address, in a clear and powerful intonation, which caused it to be heard by many thousands of persons. This Address has by this time met the eye of nearly every man, woman and child, that can

read, in this great country,—and scarcely even excepting California and Oregon. It was an imposing sight. On the extensive platform, erected for the occasion, were the Judges of the Supreme Court, the Senators and Representatives, Foreign Ambassadors, and many other distinguished gentlemen, and not a few ladies. Mr. Fillmore, on whose shoulders had rested the cares of government for the last two years and eight months, was seated at the right hand of Mr. Pierce, and must have felt, when his successor in office bowed his head and let fall his right hand, as he took the oath, that his *heart*, as well as his *shoulders*, was relieved from a mighty burden. Few men have descended from the Presidential Chair with more grace than he has done. His treatment of Mr. Pierce and the gentlemen who were to compose his Cabinet was eminently kind and courteous.

As usual, much of the business of Congress was transacted most hastily at the last moment. Although both houses continued in session all the night of the 3d of March, and far into the forenoon of the day following, many important bills were not acted on, and of course failed.

Our new President enters upon his duties under favorable auspices. May it please GOD to “endue him plenteously with His grace,” and guide him in all his deliberations, both as to the choice of men and the devisement of measures, so that the good of this nation and the kingdom of the LORD may be advanced during his administration. May such be the prayer of all our readers.

From Europe, the news of the past month has not been without interest. An abortive attempt at Revolution, in Milan, has increased the Austrian rigor. There has been an attempt to assassinate the Emperor of Austria, and the state of things in Hungary is represented as very unquiet. In France, all has been tranquil. The nation has, at length, recovered from its surprise at the Emperors marriage. The war between the Montenegrins and the Turks continues, and there have been rumors of difficulties between Russia and Turkey. The prospect is not as fair, all things considered, for long-continued peace and tranquillity in Southern Europe, as it was two or three months ago. But we have no serious apprehensions about the matter. It is our privilege, as well as duty, to labor and pray for that kingdom which consists in “righteousness, peace and joy in the HOLY GHOST.” And indeed, there is little else in this world that is worth seeking for with much earnestness.

NOTICES.

THE MISSIONARIES OF THE SOCIETY are respectfully requested to forward to the Office, No. 17 Beekman-street, New-York, their ANNUAL STATISTICAL Report, without delay. The commissions which are held, specify the things which should be comprised in the Reports. Let them be prepared with great care and accuracy, according to the form given in the Commissions, and also contain such other statements and facts as may promote the interests of the cause for which the Society labors.

THE AGENTS OF THE MISSIONARY, AND OF THE PUBLICATION DEPARTMENTS will confer a favor, by making the returns needed, to close the accounts for the year, ending with the first of April, also a corrected list of the subscribers for the Magazine, and of Life Directors, and Life Members of the Society, in their respective neighborhoods, or districts, at as early a day as practicable.

ANNUAL SERMON.—The Annual Sermon before the Society will be preached Sabbath evening 8th of May next, by the Rev. Dr. Kenneday, of Brooklyn, New-York. The place will be published in our next number.

The usual Anniversary Exercises will be held Tuesday morning May 10th, at half past 10 o'clock, in the Metropolitan Hall, in Broadway, opposite Bond-street. We trust it will be an occasion of much interest. Addresses by distinguished speakers may be expected. The public are invited to attend.

Notices of Books.

THE TEACHINGS OF THE ROMAN CATHOLIC CHURCH, COMPARED WITH THE HOLY SCRIPTURES. This work is just published by the American and Foreign Christian Union, it forms a volume of 256 pages, 18mo. which is of rare excellence. It is invaluable to those who desire to know the truth in regard to the Roman Catholic system of religion, and to be fortified against its errors. The doctrines of the Roman Catholic Church are concisely and fairly stated, with references to acknowledged authorities, and are contrasted with the teachings of the Scriptures, on the same topics. Her inspired text is quoted in full, so as to present the truth in an easy and satisfactory manner. Heads of families, Ministers of the Gospel, and teachers of Sunday Schools, will find it a valuable accession to their libraries. It should be in the hands of all the children and youth of the land. For sale at the Depository, No. 17 Beekman-street, New-York. Price 38 cents single copy, usual discount to the trade.

THE LIFE OF THE REV. HERMAN NORTON. This is a small volume of 198 pages, 18mo. published by the American and Foreign Christian Union. It is printed on good paper and with clear type. It comprises the very able and appropriate funeral sermon, preached by the Rev. Dr. Tappan, on the occasion of his death, with "Brief Reminiscences" of him, by the Rev. Dr. Lansing, of whose church, Mr. Norton in early life, was a member; and an interesting "Introduction" by the Rev. Dr. Thomas De Witt. To these are added from Mr. Norton's pen, two valuable productions, addressed to American Protestants, entitled "Startling Facts," and "Signs of Danger and of Promise,"

the whole making a volume of much interest, both to the personal friends of Mr. Norton, and to the Christian community. For sale at the Depository, No. 17 Beekman-street, New-York. Price 38 cents for a single copy, usual discount to the Trade.

MEMOIRS OF ROBERT AND JAMES A. HALDANE: forming an octavo volume of 600 pages, handsomely printed and issued by R. Carter & Brothers. This is one of the most interesting and valuable books which have appeared in these times. The Haldanes were remarkable men, for deep piety, great acquaintance with the word of God, and ever-burning zeal. It has been our lot to see many of the fruits of Robert Haldane's labors in Geneva and in Montauban, France. We have often heard Merle, D'Aubigne, Gaupar, Malan, Guers, Fred. Monod, and others, speak of his remarkable visits to those places. Few men have accomplished more in our day for the revival of true religion, than these excellent brothers. The volume contains a large amount of most valuable information of a general nature.

KITTO'S DAILY BIBLE ILLUSTRATIONS, (Vol. iv.) THE MYSTERY SOLVED, by Dr. Dill; THE HOLIDAY HOUSE; HOME, OR THE COUNTRIES OF EUROPE DESCRIBED, by the author of "The Peep of Day," are valuable works, issued by the Carters. We have spoken of Kitto's volumes in our former numbers; we have copied largely from Dr. Dill's admirable and invaluable work on Ireland, the best ever published on that subject. The other two are charming books for youthful readers, indeed for many who are no longer young.

REFORMATION PRINCIPLES: as exhibited by the Reformed Presbyterian Church in the United States, is just such a little work as all should read who desire to know the doctrines and history of that excellent body of Christians who are more commonly known under the name of the *Covenanters*. Published by G. & H. Miller, New-York.

GUIDE TO KNOWLEDGE, by Eliza Nobbins.

HISTORY OF GREECE, by Miss E. M. Sewell.

THE CHILD'S FIRST HISTORY OF ROME, also by Miss Sewell.

A GUIDE FOR THE YOUNG, by William W. Pell.

These admirable books are published by the Appletons. They ought to be in the hands of all our youth. They are just what has been long wanted.

LIFE AND WORKS OF ROBERT BURNS, Vol. iv. edited by Robert Chambers.

CORNEILLE AND HIS TIMES, by Guizot.

SHAKESPEARE AND HIS TIMES, by Guizot.

QUEENS OF SCOTLAND, Vol. iii. by Agnes Strickland.

All these works have been issued by the Harpers. The first named completes Mr. Chambers' excellent work on the Scottish poet and his times, and may be pronounced by far the best memoir of that remarkable man. "Corneille and his Times," and "Shakespeare and his Times," are exceedingly valuable to those who wish to know the origin and progress of the drama in France and England. There is nothing in the English language that treats in so clear and concise a manner, all the questions that concern the "Bard of Avon." Mr. Guizot is at home in everything that concerns the literature of Europe, and especially of that of France and England.

MY LIFE AND ACTS IN HUNGARY, by Arthur Gorgei: published by the Harpers. This work must be read with care by those who desire to know the mournful story of the Revolution in Hungary in 1848 '49, and its sad termination. It belongs to the *audialteram partem* class of books, a class not wanting importance, most certainly.

HARPER'S MAGAZINE for March fully sustains the interest of that interesting and successful periodical.

Other notices of books and pamphlets must be deferred to our next Number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 6th MARCH, 1853.

NEW-HAMPSHIRE.

Keene, D. Adams, D. D. in full of L. M. of
his son D. L. Adams, M. D. of N. Y. City, 20 00
Fitzwilliam, Orthodox Ch. (bal.) . . . 1 75
Henniker, Cong. Ch. and Society, . . . 17 90
Dea. Oliver Pillsbury, part L. M. . . 5 00

VERMONT.

Hinesburg, E. H. Hoyt, 1 00

MASSACHUSETTS.

Lawrence, Miss Sarah E. Pillsbury, in full
of L. M. 10 00
W. Stockbridge Centre, Ezra French, \$3; . . . 4 00
Rev. S. Bryant, \$1, 4 00
Hardwick, A Friend for Home, 4 00
Norton, Pupils of Wheaton fem. seminary,
to make Miss Hannah C. Gilman L. M. . . 30 00
Seekonk, Bible Class of E. Z. Barney, . . 4 75
Springfield, South Ch. (\$12 of which from
Mrs. Thos. Bond and family, in full to
make her L. M.) 83 50
Milton, Geo. T. Raymond, for the Mission
on the Rio Grande, \$1; Mrs. Raymond \$1 . . 2 00
Lancaster, Orthodox Ch. 7 00
South Weymouth, 2d Cong. Ch. 17 00
 Union Ch. in part to make Rev. Wil-
 lard M. Harding, L. M. 23 00
Essex, Cong. Ch. 21 00
Concord, Orthodox Ch. a bal. 50
Reading, Old South Ch. to make Nath. P.
Pratt L. M. 34 05
 Bethesda Ch. 25 65
Saxtonville, Edwards Ch. 23 14
Stoneham, Cong. Ch. in part to make Rev.
 William C. Whitecomb L. M. 13 00
Sudbury, Evang. Union Ch. in part to make
 Rev. Chas. V. Spear L. M. 24 00
Millbury, 1st Cong. Ch. (bal.) 50
Milford, Cong. Ch. to make Aaron Claffin
 L. M. 33 00
 Meth. Epis. Ch. 2 89
Brookfield, Evang. Ch. 5 30
 Meth. Epis. Ch. 2 70
West Brookfield, Cong. Ch. 20 00
Worcester, Ethan Allen, \$5; James New-
 ton, \$1; a Friend, \$5, 11 00
Sutton, Cong. Ch. 20 00
Leominster, Meth. Epis. Ch. in part, . . . 5 00
South Hadley, 1st Cong. Ch. to make Sedge-
 wick White L. M. 34 36
Lowell, A. L. Brooks, 5 00
Southfield, A Friend, 2 00
Rehoboth, A Friend, 1 00

CONNECTICUT.

A Friend in Connecticut, 50 00
Nauugatuck, Clarissa Sperry, 1 00
New Haven, Eli Whitney Esq. 10 00
Canterbury, Mrs. Germina Barber, ann. \$3;
 Rob. C. Learned, ann. \$3, 6 00
East Haven, Cong. Ch. (Rev. Mr. Havens
 pastor,) 35 00
Hartford, North Bapt. Ch. (Rev. Dr. Turn-
 bull pastor,) 61 00
West Meriden, Cong. Ch. (Rev. Mr. Perkins)
New Haven, Durand Soc. bal. to make Mrs.
 Cath. W. Jarnan L. M. 10 00
Middle Hadam, Rev. Jas. Killbourn, ann. . 3 00

NEW-YORK.

City, W. Steele, \$5; G. C. Allen, \$4;
 others, \$3, 12 00

City of N. Y. Two young Ladies, to support
a Missionary among the Germans, . . . 100 00
Hempstead, Jas. Calif, 2 00
York, Jas. McNabb, 4 00
Albany, 2d Presb. Ch. E. Corning, \$50;
 Thos. W. Oleott, \$100; E. P. Prentice,
 \$50; Thos. D. Oleott, \$15; Geo. C. Tread-
 well, for L. M. \$30; E. H. Pease, in full
 of L. M. \$20; A. Marvin, \$25; Isaac W.
 Vosburgh, for L. M. \$30; A. White, \$25;
 J. T. and P. \$10; F. J. B. \$10; S. W. B.
 \$10; Geo. B. Hoyt, \$5; John Newland,
 \$10; John Winne, \$5; E. H. Harris, \$5;
 L. Tueker, \$5; P. McNaughton, \$5; J. H.
 Shear, \$5; L. Steele, \$5; S. H. Ransom,
 \$5; Mr. Wasson, \$5; Mrs. J. Clark, \$5;
 Mrs. M. Parker, \$5; Wm. B. Sprague, jr.
 \$5; others, \$8, 453 00
 North Dutch Ref. Ch. \$49,70; Mau-
 rice E. Viele, \$10, 59 70
 Lutheran Ch. 12 00
 Middle Dutch Ch. 21 00
 South Dutch Ch. 16 00
 Mr. A. M. Strong, 5 00
Troy, 2d Presb. Ch. 73 07
 Ladies of the Female Seminary to
 make Mrs. Sarah L. Willard, L. M. . . . 30 00
Brooklyn, Chas. Williams, 2 00
Albany, A Friend of the cause, 15 00
City of N. Y. St. George's Ch. by Rev. S. H.
 Tyng, D. D. for Evang. Soc. of Paris, . . 200 00
Albany, 4th Presb. Ch. 51 62
 Ladies Association by Mrs. Annesley . . 60 00
Rushville, Presb. Ch. add. 6 75
 Meth. " " 4 25
Lakeville, Presb. Ch. to make Richard A.
 Riley L. M. in part, 21 02
 Mt. Morris, Presb. Ch. 14 68
Batavia, Presb. Ch. in full of Rev. Wm.
 Lusk, L. M. 2 00
Millville, Cong. Ch. 2 00
Livonia, Presb. Ch. to make Munson Sum-
 ner L. M. in part, 23 18
Geneseo, Presb. Ch. 43 08
E. Bloomfield, Cong. Ch. 35 56
City of N. Y. Friends per Mr. Welch,
 Mrs. Harriot Douglass Cruger, for
 France, 100 00
 1st Ref. Presb. Ch. to make John
 Pollock L. M. 42 26
 L. Lilienthal, 5 00
 A Friend by Rev. Mr. Campfield, . . . 1 00
 Dr. Ferris' Ch. Market St. including
 \$30 from Mrs. Penfold, for L. M.; \$50
 from W. B. Crosby, Esq.; \$10 from G.
 M. C. Carman; \$3 from Adam Walker, . 158 83
Baldwinsville, M. E. Ch. (bal.) 5 00
Syracuse, 1st Presb. Ch. in part 21 25
Gloversville, (in part) to make Rev. H. G.
 Dunning L. D. 49 26
Kingsboro, (in part) of which \$5 from Rev.
 Dr. Yale, to make Rev. Edward Wall
 L. M. 30 60
Clinton, to make Rev. R. G. Vermilye L. M. 30 00
Maine, Monthly Concert of the Cong. Ch. . 2 60

NEW-JERSEY.

Newark, Mr. Winnes-Cong, 2 00
New Brunswick, J. Cogswell L. M. . . . 30 00
Bridgeton, Josiah Barnes, 3 00
Morristown, A Contributor, 5 00
Elizabethtown, Rev. A. N. Kettle, in full of
 L. M. 10 00
Orange, 2d Presb. Ch. 59 11
Newark, Rev. E. R. Fairchild, D. D. . . . 40 00
Blawenburg, Rev. Mr. Romeyn, 1 00

Milleville, M. E. Ch.	12 81
Bapt. Ch. (add)	1 25
Burlington, Rev. A. E. Ballard,	10 00
So. Orange, 1st Pres. Ch. p. Ira Taylor, Esq.	14 56
Morristown, Friends in 2d Presb. Ch.	11 00

PENNSYLVANIA.

Philadelphia, Stephen Colwell, Esq. L. D.	100 00
Thos. Watson, ann.	3 00
J. L. Williams, ann.	3 00
Crane St. Ref. D. Ch. B. Silvis, G. E. Taylor, C. E. Spangler, Chas. Miller, Mrs. H. Stiles, \$5 ea.; others, \$26,	51 00
Mrs. John Chambers,	10 00
Ref. Presb. Ch. (Mr. Wylie's) G. H. Stewart, \$20; Mrs. Dennison, \$5; others, \$39,44, to make in part Rev. Mr. Wylie L. D. Presb. Ch. Mr. Ramsey,	64 44 11 80

DISTRICT OF COLUMBIA.

Washington, Rev. J. C. Smith's Ch.	28 09
1st Presb. Ch.	53 00
Zion's Traveller,	1 00
Washington, Mrs. Chas. D. Selding, ann.	5 00

VIRGINIA.

Alexandria, Hugh C. Smith, for L. M. \$30; Jas. Smith, \$5; Mr. Gregory, \$5; Jas. McKenzie, \$5; Rev. Dr. Harrison and family, \$3,50; J. F. Dyer, \$2; Dr. McNair, \$5; Ladies to make Rev. Dr. Elias Harrison L. M. \$30; Miss Maria Morrill's S. S. Class, for the Waldenses, \$11; S. McKenzie, \$10; others, \$11,	117 50
2d Presb. Ch. Two Ladies for the Waldenses, \$4; others, \$39,25, to make Rev. J. N. Danforth the pastor L. M. all,	43 25
Bapt. Ch. Miss. Bayne,	10 00
Meth. Ch. (North) \$15; Meth. Ch. (South) \$30, to make Rev. Rob. Michaels the pastor L. M.	45 00
Collection in the Prot. Meth. Ch. \$3.03; Mr. Lee, \$5; Mr. Caymore, \$2,	10 03
Clark Co. Society of Ladies for colportage,	27 00

MISSISSIPPI.

Natchez, Meth. Ch. for colportage in France,	33 50
Presb. Ch. Mrs. A. M. Ozden, \$80; E. B. Fuller for L. M. \$30; Members of the "Hive," to make Miss R. B. Shelden L. M. \$30; Miss DeMailly, for Paris, \$10; a widow and orphan, 50c.; others, \$341,50	492 00

Port Gibson, H. N. Spencer, for L. M.	30 00
Others of the Presb. Ch. (\$6 for the Waldenses,)	152 50
Colored Cong.	10 88
Oakland College, in part Rev. E. Wurts, \$2,50; Prof. Wilson, \$5; Prof. Brown, \$5; Prof. Underhill, \$5; John Murdock, Cane Mont, \$20,	37 50
Rodney, Presb. Ch. in part,	6 00
Colored Cong. for Hayti,	4 70

LOUISIANA.

New Orleans, per Thos. Henderson, Christopher Stirling, \$5; Geo. Shipp, \$5; J. Wickersham, \$1,	11 00
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KENTUCKY.

Georgetown, Bapt. Ch. to make Rev. Jas. M. Frost, L. M.	30 00
Students of Georgetown College to make Rev. D. R. Campbell, D.D. L. M.	30 50
1st Presb. and Meth. Churches	10 75
Christian Ch.	10 10
Young Ladies of the Female Seminary to make Prof. J. E. Farnum L. M.	30 00
Covington, 1st Presb. Ch. A Friend,	1 00
Win. B. Mookler,	5 00
1st Bapt. Ch. to make Rev. S. W. Lind, D. D. a L. M.	63 83
Christian Ch. to make Elder S. C. Perrin, L. M.	30 00
S. Covington, 1st M. E. Ch. to make Rev. L. D. Hustin L. M.	32 72
Newport, Bapt. Ch. to make Rev. John W. Brown L. M.	30 13
1st Presb. Ch. (O. S.)	3 00
2nd " " (N. S.)	3 75

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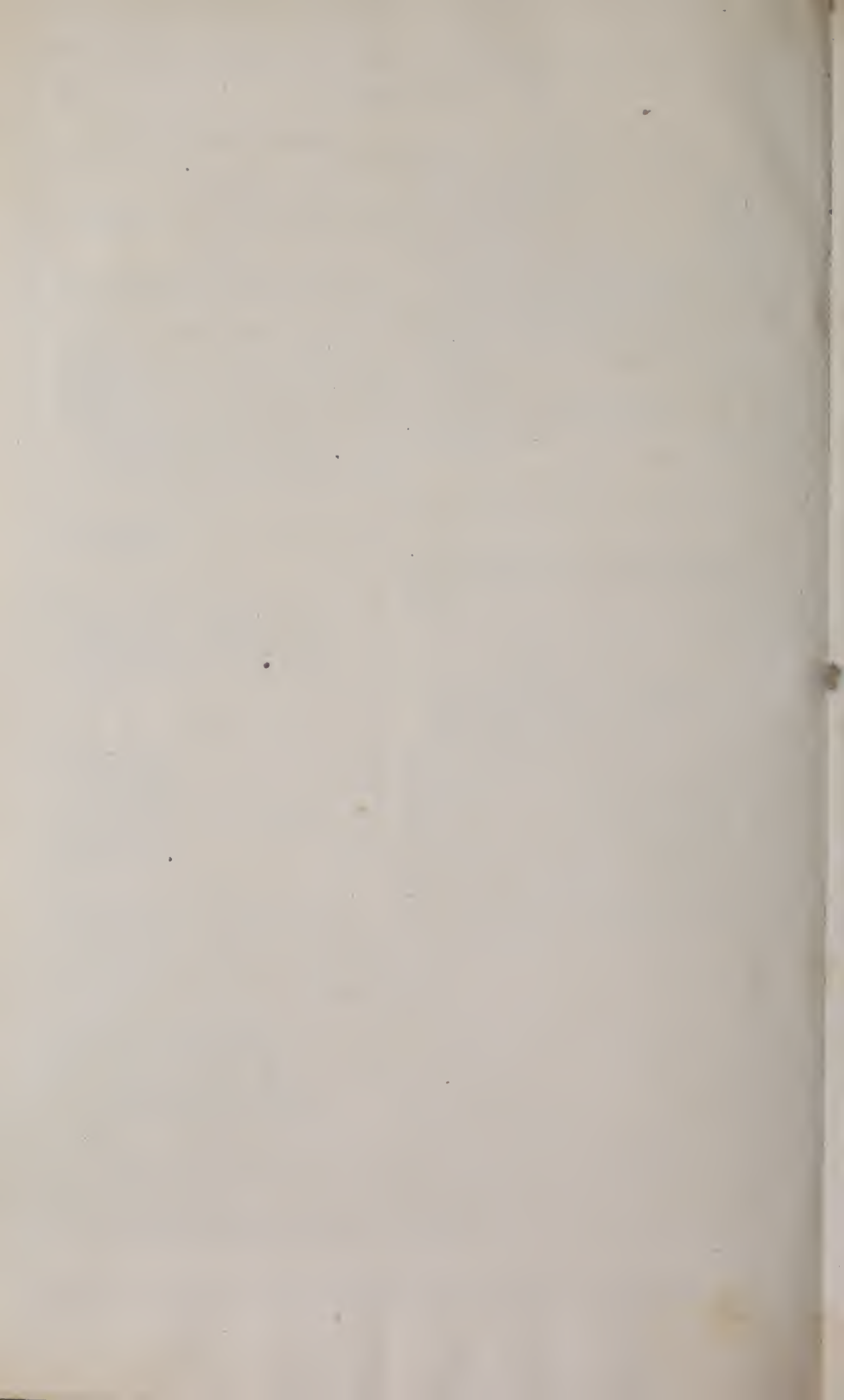
Madison, Ass. Presb. Ch. Rev. James Brown L. M.	41 75
Lafayette, 2d Presb. Ch.	96 75
Bapt. Ch. which with previous coll. makes Rev. Anson Tucker L. M.	20 62
Christian Ch. in part,	5 15

OHIO.

Walnut Hills, Rev. Mr. Vail,	2 00
Talmadge, Benevolent As.	29 75
Burton, Cong. Ch.	20 31
Conneaut, Cong. Ch.	10 70
Bapt. Ch.	3 00
Newark, 2d Presb. Ch.	27 10

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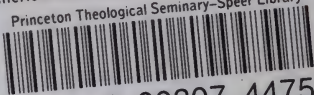


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